

THE  
Q U E R I S T:  
CONTAINING  
SEVERAL QUERIES,  
PROPOSED TO THE  
CONSIDERATION  
OF THE  
P U B L I C.

By the Right Reverend  
Dr. GEORGE BERKLEY,  
Lord Bishop of CLOYNE.

*I the Lord have brought down the high tree, have exalt-  
ed the low tree, have dried up the green tree, and  
made the dry tree to flourish.*      Ezek. xvii. 24.

To which is added, by the same AUTHOR,  
A WORD to the WISE:  
OR, AN  
Exhortation to the ROMAN CATHOLICE  
Clergy of IRELAND.

DUBLIN, Printed;  
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THE  
QUERIES  
CONTAINING  
SEVERAL  
PROPOSED TO THE  
COMMISSION  
OF THE  
PUBLISHED

By the Right Reverend  
DR. GEORGE BERKELEY  
Lord Bishop of Cloyne.

This Book, which contains the substance of the  
author's private lectures on the nature and  
extent of the human mind, is intended  
to be used in the schools of the diocese of Cloyne.

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OF AN  
EXPOSITION TO THE ROMAN CATHOLICS  
OF THE CLERGY OF IRELAND.

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# ADVERTISEMENT

BY THE

AUTHOR.

**T**HE *QUERIST* was first written in the year one thousand seven hundred and thirty-five; since which time the face of things is somewhat changed. In this edition of it some alterations have been made. The three parts are published in one; some few queries are added and many omitted, particularly of those relating to the sketch or plan of a national bank; which it may be time enough to take again in hand, when the public shall seem disposed to make use of such an expedient. I had determined with myself never to prefix my name to this *Querist*, but in the present edition am over-ruled by a friend, who

is remarkable for pursuing the public interest with as much diligence as others do their own. I apprehend the same censure on this, that I incurred upon another occasion, for meddling out of my profession. Though to feed the hungry and clothe the naked by promoting an honest industry, will perhaps be deemed no improper employment for a clergyman, who still thinks himself a member of the commonwealth. As the sum of human happiness is supposed to consist in the goods of mind, body, and fortune, I would fain make my studies of some use to mankind with regard to each of these three particulars, and hope it will not be thought faulty or indecent in any man of what profession soever, to offer his mite towards improving the manners, health, and prosperity of his fellow-creatures.

# Q U E R I S T.

*Qu. 1.* **W**HETHER there ever was, is, or will be, an industrious nation poor, or an idle rich?

2. Whether a people can be called poor, where the common sort are well fed, clothed and lodged?

3. Whether the drift and aim of every wise state should not be, to encourage industry in its members? And whether those, who employ neither heads nor hands for the common benefit, deserve not to be expelled like drones out of a well governed state?

4. Whether the four elements, and man's labour therein, be not the true source of wealth.

5. Whether money be not only so far useful, as it stirreth up industry, enabling

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men mutually to participate the fruits of each others labour?

6. Whether any other means, equally conducing to excite and circulate the industry of mankind, may not be as useful as money?

7. Whether the real end and aim of men be not power? And whether he, who could have every thing else at his wish or will, would value money?

8. Whether the public aim in every well governed state be not, that each member, according to his just pretensions and industry, should have power?

9. Whether power be not referred to action? and whether action doth not follow appetite or will?

10. Whether fashion doth not create appetites: and whether the prevailing will of a nation is not the fashion?

11. Whether the current of industry and commerce be not determined by this prevailing will?

12. Whether it be not owing to custom that most fashions are agreeable?

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13. Whether it may not concern the wisdom of the Legislator to interpose in the making of fashions; and not leave an affair of so great influence to the management of women and fops, taylors and vintners?

14. Whether reasonable fashions are a greater restraint on freedom than those which are unreasonable?

15. Whether a general good taste in a people would not greatly conduce to their thriving? And whether an uneducated gentry be not the greatest of national evils?

16. Whether customs and fashions do not supply the place of reason, in the vulgar of all ranks? Whether, therefore, it doth not very much import that they should be wisely framed?

17. Whether the imitating those neighbours in our fashions, to whom we bear no likeness in our circumstances, be not one cause of distress to this nation?

18. Whether frugal fashions in the upper rank, and comfortable living in

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the lower, be not the means to multiply inhabitants?

19. Whether the bulk of our Irish natives are not kept from thriving, by that cynical content in dirt and beggary, which they possess to a degree beyond any other people in Christendom?

20. Whether the creating of wants be not the likeliest way to produce industry in a people? And whether, if our peasants were accustomed to eat beef and wear shoes, they would not be more industrious?

21. Whether other things being given, as climate, soil, *etc.* the wealth be not proportioned to the industry, and this to the circulation of credit, be the credit circulated or transferred by what marks or tokens soever?

22. Whether, therefore, less money swiftly circulating be not, in-effect, equivalent to more money slowly circulating? Or, whether if the circulation

be reciprocally as the quantity of coin, the nation can be a loser?

23. Whether money is to be considered as having an intrinsic value, or as being a commodity, a standard, a measure, or a pledge, as is variously suggested by writers? And whether the true idea of money, as such, be not altogether that of a ticket or counter?

24. Whether the value or price of things be not a compounded proportion, directly as the demand, and reciprocally as the plenty?

25. Whether the terms crown, livre, pound sterling, *etc.* are not to be considered as exponents or denominations of such proportion? And whether gold, silver and paper, are not tickets or counters for reckoning, recording and transferring thereof?

26. Whether the denominations being retained, although the bullion were gone, things might not nevertheless be rated, bought and sold, industry pro-

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moted, and a circulation of commerce maintained?

27. Whether an equal raising of all sorts of gold, silver and copper coin can have any effect in bringing money into the kingdom? And whether altering the proportions between the several sorts can have any other effect, but multiplying one kind and lessening another, without any increase of the sum total?

28. Whether arbitrary changing the denomination of coin be not a public cheat?

29. What makes a wealthy people? Whether mines of gold and silver are capable of doing this? And whether the Negroes amidst the gold sands of Afric are not poor and destitute?

30. Whether there be any virtue in gold or silver, other than as they set people at work, or create industry?

31. Whether it be not the opinion or will of the people, exciting them to industry, that truly enricheth a nation? And whether this doth not princi-

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pally depend on the means for counting, transferring and preserving power, that is, property of all kinds?

32. Whether if there was no silver or gold in the kingdom, our trade might not nevertheless supply bills of exchange, sufficient to answer the demands of absenters in England, or elsewhere?

33. Whether current bank-notes may not be deemed money? And whether they are not actually the greater part of the money of this kingdom?

34. Provided the wheels move, whether it is not the same thing, as to the effect of the machine, be this done by the force of wind, or water, or animals?

35. Whether power to command the industry of others be not real wealth? And whether money be not, in truth, tickets or tokens for conveying and recording such power, and whether it be of great consequence what materials the tickets are made of?

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36. Whether trade, either foreign or domestic, be in truth any more than this commerce of industry?

37. Whether to promote, transfer and secure this commerce, and this property in human labour, or, in other words, this power, be not the sole means of enriching a people, and how far this may be done independently of gold and silver?

38. Whether it were not wrong to suppose land itself to be wealth? And whether the industry of the people is not first to be considered, as that which constitutes wealth, which makes even land and silver to be wealth, neither of which would have any value, but as means and motives to industry?

39. Whether in the wastes of America a man might not possess twenty miles square of land, and yet want his dinner or a coat to his back?

40. Whether a fertile land, and the industry of its inhabitants, would not prove inexhaustible funds of real wealth, be

the counters for conveying and recording thereof what you will, paper, gold, or silver?

41. Whether a single hint be sufficient to overcome a prejudice? And whether even obvious truths will not sometimes bear repeating?

42. Whether if human labour be the true source of wealth, it doth not follow that idleness should in all things be discouraged in a wise state?

43. Whether even gold, or silver, if they should lessen the industry of its inhabitants, would not be ruinous to a country? And whether Spain be not an instance of this.

44. Whether the opinion of men, and their industry consequent thereupon, be not the true wealth of Holland, and not the silver supposed to be deposited in the bank at Amsterdam?

45. Whether there is in truth any such treasure lying dead? And whether it be of great consequence to the pub-

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lic, that it should be real, rather than notional?

46. Whether in order to understand the true nature of wealth and commerce, it would not be right to consider a ship's crew cast upon a desert island, and by degrees forming themselves to business and civil life, while industry begot credit, and credit moved to industry?

47. Whether such men would not all set themselves to work? Whether they would not subsist by the mutual participation of each others industry? Whether when one man had in his way procured more than he could consume, he would not exchange his superfluities to supply his wants? Whether this must not produce credit? Whether to facilitate these conveyances, to record and circulate this credit, they would not soon agree on certain tallies, tokens, tickets, or counters?

48. Whether reflection in the better sort might not soon remedy our evils?

And whether our real defect be not a wrong way of thinking?

49. Whether it would not be an unhappy turn in our gentlemen, if they should take more thought to create an interest to themselves in this or that county, or borough, than to promote the real interest of their country?

50. Whether if a man builds a house, he doth not in the first place provide a plan which governs his work? And shall the public act without an end, a view, a plan?

51. Whether by how much less particular folk think for themselves, the public be not so much the more obliged to think for them?

52. Whether small gains be not the way to great profit? And if our tradesmen are beggars, whether they may not thank themselves for it?

53. Whether some way might not be found for making criminals useful in public works, instead of sending them either to America, or to the other world?

54. Whether we may not, as well as other nations, contrive employment for them? And whether servitude, chains and hard labours for a term of years, would not be a more discouraging, as well as a more adequate punishment for felons, than even death itself?

55. Whether there are not such things in Holland as bettering houses for bringing young gentlemen to order? And whether such an institution would be useless among us?

56. Whether it be true, that the poor in Holland have no resource but their own labour, and yet there are no beggars in their streets?

57. Whether he whose luxury consumeth foreign products, and whose industry produceth nothing domestic to exchange for them, is not so far forth injurious to his country?

58. Whether necessity is not to be hearkened to before convenience, and convenience before luxury?

59. Whether to provide plentifully

for the poor, be not feeding the root, the substance whereof will shoot upwards into the branches, and cause the top to flourish?

60. Whether there be any instance of a state wherein the people, living neatly and plentifully, did not aspire to wealth?

61. Whether nastiness and beggary do not, on the contrary, extinguish all such ambition, making men listless, hopeless, and slothful?

62. Whether a country inhabited by people well fed, clothed and lodged, would not become every day more populous? And whether a numerous stock of people in such circumstances would not constitute a flourishing nation; and how far the product of our own country may suffice for the compassing of this end?

63. Whether a people, who had provided themselves with the necessaries of life in good plenty, would not soon ex-

tend their industry to new arts, and new branches of commerce?

64. Whether those same manufactures which England imports from other countries may not be admitted from Ireland? And if so, whether lace, carpets and tapestry, three considerable articles of English importation, might not find encouragement in Ireland? And whether an academy for design might not greatly conduce to the perfecting those manufactures among us?

65. Whether France and Flanders could have drawn so much money from England, for figured silks, lace and tapestry, if they had not had academies for designing?

66. Whether when a room was once prepared, and models in the plaister of Paris, the annual expence of such an academy need stand the public in above two hundred pounds a year?

67. Whether our linen manufacture would not find the benefit of this institution? And whether there be any thing

that makes us fall short of the Dutch, in damasks, diapers and printed linen, but our ignorance in design?

68. Whether those, who may slight this affair as notional, have sufficiently considered the extensive use of the art of design, and its influence in most trades and manufactures, wherein the forms of things are often more regarded than the materials?\*

69. Whether there be an art sooner learned than that of making carpets? And whether our women, with little time and pains, may not make more beautiful carpets than those imported from Turkey? And whether this branch of the woollen-manufacture be not open to us?

70. Whether human industry can produce, from such cheap materials, a manufacture of so great value, by any other art as by those of sculpture and painting?

\* Since the first publication of this query the art of design seems to be more considered and countenanced among us.

71. Whether pictures and statues are not in fact so much treasure? And whether Rome and Florence would not be poor towns without them?

72. Whether they do not bring ready money as well as jewels? Whether in Italy debts are not paid, and children portioned with them as with gold and silver?

73. Whether it would not be more prudent, to strike out and exert ourselves in permitted branches of trade, than to fold our hands and repine, that we are not allowed the woollen?

74. Whether it be not true, that two millions are yearly expended by England in foreign lace and linen?

75. Whether immense sums are not drawn yearly into the northern countries, for supplying the British navy with hempen-manufactures?

76. Whether there be any thing more profitable than hemp? And whether there should not be great premiums for encouraging our hempen-trade? What

advantages may not Britain make of a country where land and labour are so cheap?

77. Whether Ireland alone might not raise hemp for the British navy? And whether it would not be vain to expect this from the British colonies in America, where hands are so scarce, and labour so excessively dear?

78. Whether if our own people want will or capacity for such an attempt, it might not be worth while for some undertaking spirits in England to make settlements, and raise hemp in the counties of Clare and Limerick than, which, perhaps, there is not fitter land in the world for that purpose? And whether both nations would not find their advantages therein?

79. Whether if all the idle hands in this kingdom were employed on hemp and flax we might not find sufficient vent for these manufactures?

80. How far it may be in our own

power to better our affairs, without interfering with our neighbours?

81. Whether the prohibition of our woollen-trade ought not naturally to put us on other methods, which give no jealousy?

82. Whether paper be not a valuable article of commerce? And whether it be not true, that one single bookseller in London yearly expended above four thousand pounds in that foreign commodity?

83. How it comes to pass that the Venetians and Genoese, who wear so much less linen and so much worse than we do, should yet make very good paper and in great quantity, while we make very little?

84. How long it will be before my countrymen find out, that it is worth while to spend a penny in order to get a groat?

85. If all the land were tilled that is fit for tillage, and all that sowed with hemp and flax that is fit for raising them,

whether we should have much sheep-walk beyond what was sufficient to supply the necessities of the kingdom?

86. Whether other countries have not flourished without the woollen trade?

87. Whether it be not a sure sign, or effect of a country's thriving, to see it well cultivated and full of inhabitants? And if so, whether a great quantity of sheep-walk be not ruinous to a country, rendering it waste and thinly inhabited?

88. Whether the employing so much of our land under sheep, be not in fact an Irish blunder?

89. Whether our hankering after the woollen-trade be not the true and only reason, which hath created a jealousy in England, towards Ireland? And whether any thing can hurt us more than such jealousy?

90. Whether it be not the true interest of both nations, to become one

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people? And whether either be sufficiently apprized of this?

91. Whether the upper part of the people are not truly English by blood, language, religion, manners, inclination and interest?

92. Whether we are not as much Englishmen, as the children of Romans born in Britain, were still Romans?

93. Whether it be not our true interest, not to interfere with them; and, in every case, whether it be not their true interest to befriend us?

94. Whether a mint in Ireland might not be of great convenience to the kingdom; and whether it could be attended with any possible inconvenience to Great-Britain? And whether there were not mints in Naples and in Sicily, when those kingdoms were provinces to Spain, or the house of Austria?

95. Whether any thing can be more ridiculous, than for the north of Ireland to be jealous of a linen manufacture in the south?

96. Whether the county of Tipperary be not much better land than the county of Armagh; and yet whether the latter is not much better improved and inhabited than the former?

97. Whether every landlord in the kingdom doth not know the cause of this? And yet how few are the better for such their knowlege?

98. Whether large farms under few hands, or small ones under many, are likely to be made most of? And whether flax and tillage do not naturally multiply hands, and divide land into small holdings and well-improved?

99. Whether as our exports are lessened, we ought not to lessen our imports? And whether these will not be lessened as our demands, and these as our wants, and these as our customs or fashions? Of how great consequence therefore are fashions to the public?

100. Whether it would not be more reasonable to mend our state than to

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complain of it; and how far this may be in our own power?

101. What the nation gains by those who live in Ireland upon the produce of foreign countries?

102. How far the vanity of our ladies in dressing, and of our gentlemen in drinking, contributes to the general misery of the people?

103. Whether nations, as wise and opulent as ours, have not made sumptuary laws; and what hinders us from doing the same?

104. Whether those who drink foreign liquors, and deck themselves and their families with foreign ornaments, are not so far forth to be reckoned absenters?

105. Whether as our trade is limited, we ought not to limit our expences; and whether this be not the natural and obvious remedy?

106. Whether the dirt and famine, and nakedness of the bulk of our people, might not be remedied, even although

we had no foreign trade? And whether this should not be our first care; and whether, if this were once provided for, the conveniencies of the rich would not soon follow?

107. Whether comfortable living doth not produce wants, and wants industry, and industry wealth?

108. Whether there is not a great difference between Holland and Ireland? And whether foreign commerce, without which the one could not subsist, be so necessary for the other?

109. Might we not put a hand to the plough or the spade, although we had no foreign commerce?

110. Whether the exigencies of nature are not to be answered by industry on our own soil? And how far the conveniencies and comforts of life may be procured by a domestic commerce between the several parts of this kingdom?

111. Whether the women may not sew, spin, weave, embroider, suffici-

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ently for the embellishment of their persons, and even enough to raise envy in each other, without being beholden to foreign countries?

112. Suppose the bulk of our inhabitants had shoes to their feet, cloths to their backs, and beef in their bellies: Might not such a state be eligible for the public, even though the 'squires were condemned to drink ale and cyder?

113. Whether if drunkenness be a necessary evil, men may not always drink the growth of their own country?

114. Whether a nation within itself might not have real wealth, sufficient to give its inhabitants power and distinction, without the help of gold and silver?

115. Whether if the arts of sculpture and painting were encouraged among us, we might not furnish our houses in a much nobler manner, with our own manufactures?

116. Whether we have not, or may

not have, all the necessary materials for building at home?

117. Whether tiles and plaister may not supply the place of Norway-fir, for flooring and wainscot?

118. Whether plaister be not warmer, as well as more secure, than deal? And whether a modern fashionable house, lined with fir, daubed over with oil and paint, be not like a fire-ship ready to be lighted up by all accidents?

119. Whether larger houses, better built and furnished, a greater train of servants, the difference with regard to equipage and table, between finer and coarser, more and less elegant, may not be sufficient to feed a reasonable share of vanity, or support all proper distinctions? And whether all these may not be procured, by domestic industry out of the four elements, without ransacking the four corners of the globe?

120. Whether any thing is a nobler ornament, in the eye of the world, than an Italian palace, that is, stone and mor-

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ter skilfully put together, and adorned with sculpture and painting; and whether this may be not compassed without foreign trade?

121. Whether an expence in gardens and plantations would not be an elegant distinction for the rich, a domestic magnificence, employing many hands within, and drawing nothing from abroad?

122. Whether the apology which is made for foreign luxury in England, to wit, that they could not carry on their trade without imports as well as exports, will hold in Ireland?

123. Whether one may not be allowed to conceive and suppose a society, or nation of human creatures, clad in woollen cloths and stuffs, eating good bread, beef and mutton, poultry and fish in great plenty, drinking ale, mead and cyder, inhabiting decent houses built of brick and marble, taking their pleasure in fair parks and gardens, depending on no foreign imports either

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for food, or raiment? And whether such people ought to be pitied?

124. Whether Ireland be not as well qualified for such a state, as any nation under the sun?

125. Whether in such a state the inhabitants may not contrive to pass the twenty-four hours, with tolerable ease and cheerfulness? And whether any people upon earth can do more?

126. Whether they may not eat, drink, play, dress, visit, sleep in good beds, sit by good fires, build, plant, raise a name, make estates and spend them?

127. Whether upon the whole a domestic trade may not suffice in such a country as Ireland, to nourish and clothe its inhabitants, and provide them with the reasonable conveniencies and even comforts of life?

128. Whether a general habit of living well would not produce numbers and industry; and whether considering the tendency of human kind, the consequence thereof would not be foreign

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trade, and riches, how unnecessary forever?

129. Whether, nevertheless, it be a crime to enquire how far we may do without foreign trade, and what would follow on such a supposition?

130. Whether the number and welfare of the subjects be not the true strength of the crown?

131. Whether in all public institutions there should not be an end proposed, which is to be the rule and limit of the means? Whether this end should not be the well-being of the whole? And whether in order to this, the first step should not be to clothe and feed our people?

132. Whether there be upon earth any christian, or civilized people so beggarly, wretched and destitute, as the common Irish?

133. Whether, nevertheless, there is any other people whose wants may be more easily supplied from home?

134. Whether, if there was a wall of

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brass a thousand cubits high, round this kingdom, our natives might not nevertheless live cleanly and comfortably, till the land, and reap the fruits of it?

135. What should hinder us from exerting ourselves, using our hands and brains, doing something or other, man, woman and child, like the other inhabitants of God's earth?

136. Be the restraining of our trade well or ill advised in our neighbours, with respect to their own interest, yet whether it be not plainly ours to accommodate ourselves to it?

137. Whether it be not vain to think of persuading other people to see their interest, while we continue blind to our own?

138. Whether there be any other nation possessed of so much good land, and so many able hands to work it, which yet is beholden for bread to other countries?

139. Whether it be true that we im-

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port corn to the value of two hundred thousand pounds in some years?\*

140. Whether we are not undone by fashions made for other people? And whether it be not madness in a poor nation to imitate a rich one?

141. Whether a woman of fashion ought not to be declared a public enemy?

142. Whether it be not certain that from the single town of Cork were exported, in one year, no less than one hundred and seven thousand one hundred sixty-one barrels of beef; seven thousand three hundred and seventy-nine barrels of pork; thirteen thousand four hundred and sixty-one casks, and eighty-five thousand seven hundred and twenty-seven firkins of butter? And what hands were employed in this manufacture?

143. Whether a foreigner could ima-

\* Things are now better in respect of this particular and some others, than they were when the Querist was published.

gine, that one half of the people were starving, in a country which sent out such plenty of provisions?

144. Whether an Irish lady, set out with French silks, and Flanders lace, may not be said to consume more beef and butter than a hundered of our labouring peasants?

145. Whether nine tenths of our foreign trade be not carried on singly to support the article of vanity?

146. Whether it can be hoped, that private persons will not indulge this folly, unless restrained by the public?

147. How vanity is maintained in other countries; whether in Hungary, for instance, a proud nobility are not subsisted with small imports from abroad?

148. Whether there be a prouder people upon earth than the noble Venetians, though they all wear plain black cloths?

149. Whether a people are to be pitied, that will not sacrifice their little

particular vanities to the public good? And yet whether each part would not except their own foible from this public sacrifice, the 'squire his bottle, the lady her lace?

150. Whether claret be not often drank rather for vanity, than for health or pleasure?

151. Whether it be true, that men of nice palates have been imposed on, by elder wine for French claret, and by mead for palm sack?

152. Do not Englishmen abroad purchase beer and cyder at ten times the price of wine?

153. How many gentlemen are there in England of a thousand pounds per annum, who never drink wine in their own houses? Whether the same may be said of any in Ireland who have even one hundreded pounds per annum?

154. What reason have our neighbours in England for discouraging French wines, which may not hold with respect to us also?

155. How much of the necessary sustenance of our people is yearly exported for brandy?

159. Whether, if people must poison themselves, they had not better do it with their own growth?

157. If we imported neither claret from France, nor fir from Norway, what the nation would save by it?

158. When the root yieldeth insufficient nourishment, whether men do not top the tree to make the lower branches thrive?

159. Whether, if our ladies drank sage or baum tea out of Irish ware, it would be an insupportable national calamity?

160. Whether it be really true that such wine is best as most encourages drinking, *i. e.* that must be given in the largest dose to produce its effect? And whether this holds with regard to any other medicine?

161. Whether that the trade should not be accounted most pernicious,

wherein the balance is most against us?  
And whether this be not the trade with  
France?

162. Whether it be not even mad-  
ness, to encourage trade with a nation  
that takes nothing of our manufacture?

163. Whether Ireland can hope to  
thrive, if the major part of her patri-  
ots shall be found in the French inter-  
est?

164. Whether the great plenty and  
variety of excellent wine are not to  
be had on the coasts of Italy and Sicily?  
And whether those countries would not  
take our commodities of linen, leather,  
butter, *etc.* in exchange for them?

165. Particularly, whether the *vi-  
num mamertinum*, which grows on the  
mountains about Messina, a red, gene-  
rous wine, highly esteemed (if we may  
credit Pliny) by the ancient Romans,  
would not come cheap, and please the  
palates of our Islanders?

166. Why, if a bribe by the palate

or the purse be in effect the same thing, they should not be the like infamous?

167. Whether the vanity and luxury of a few ought to stand in competition with the interest of a nation?

168. Whether national wants ought not to be the rule of trade? And whether the most pressing wants of the majority ought not to be first considered?

169. Whether it is possible the country should be well improved, while our beef is exported, and our labourers live upon potatoes?

170. If it be resolved that we cannot do without foreign trade, whether, at least, it may not be worth while to consider what branches thereof deserve to be entertained, and how far we may be able to carry it on under our present limitations?

171. What foreign imports may be necessary, for clothing and feeding the families of persons not worth above one hundred pounds a year? And how many wealthier there are in the king-

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dom, and what proportion they bear to the other inhabitants?

172. Whether trade be not then on a right foot, when foreign commodities are imported in exchange only for domestic superfluities?

173. Whether the quantities of beef, butter, wool and leather exported from this island can be reckoned the superfluities of a country, where there are so many natives naked and famished?

174. Whether it would not be wise so to order our trade, as to export manufactures rather than provisions, and of those such as employ most hands?

175. Whether she would not be a very vile matron, and justly thought either mad or foolish, that should give away the necessaries of life, from her naked and famished children, in exchange for pearls to stick in her hair, and sweet meats to please her own palate?

176. Whether a nation might not be considered as a family?

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177. Whether the remark made by a Venetian ambassador to Cardinal Richlieu——*That France needed nothing to be rich and easy but to know how to spend what she dissipates*——may not be of use also to other people?

178. Whether hungry cattle will not leap over bounds? And whether most men are not hungry in a country where expensive fashions obtain?

179. Whether there should not be published yearly schedules of our trade, containing an account of the imports and exports of the foregoing year?

180. Whether other methods may not be found for supplying the funds, besides the custom on things imported?

181. Whether any art or manufacture be so difficult as the making of good laws?

182. Whether our peers and gentlemen are born legislators? Or whether that faculty be acquired by study and reflection?

183. Whether to comprehend the real interest of a people, and the means to procure it, doth not imply some fund of knowlege, historical, moral and political, with a faculty of reason improved by learning?

184. Whether every enemy to learning be not a Goth? And whether every such Goth among us be not an enemy to the country?

185. Whether therefore it would not be an omen of ill presage, a dreadful phænomenon in the land, if our great men should take it in their heads to deride learning and education?

186. Whether on the contrary, it should not seem worth while to erect a mart of literature in this kingdom, under wiser regulations and better discipline than in any other part of Europe? And whether this would not be an infallible means of drawing men and money into the kingdom?

187. Whether the governed be not too numerous for the governing part of

our college? And whether it might not be expedient to convert thirty natives-places into twenty fellowships?

188. Whether if we had two colleges, there might not spring an useful emulation between them? And whether it might not be contrived, so to divide the fellows, scholars and revenues between both, as that no member should be a loser thereby?

189. Whether ten thousand pounds well laid out might not build a decent college, fit to contain too hundered persons, and whether the purchase-money of the chambers would not go a good way towards defraying the expence?

190. Where this college should be situated?

191. Whether in imitation of the Jesuits at Paris, who admit Protestants to study in their colleges, it may not be right for us also to admit Roman-Catholics into our college, without obliging them to attend chapel-duties, or catechisms, or divinity-lectures? And whe-

ther this might not keep money in the kingdom and prevent the prejudices of a foreign education?

192. Whether it is possible a state should not thrive, whereof the lower part were industrious, and the upper wise?

193. Whether the collected wisdom of ages and nations be not found in books?

194. Whether Themistocles his art of making a little city, or a little people become a great one, be learned any where so well as in the writings of the ancients?

195. Whether a wise state hath any interest nearer heart than the education of youth?

196. Whether the mind like soil doth not by disuse grow stiff; and whether reasoning and study be not like stirring and dividing the glebe?

197. Whether an early habit of reflection, though obtained by specula-

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tive sciences, may not have its use in practical affairs?

198. Whether even those parts of academical learning which are quite forgotten may not have improved and enriched the soil, like those vegetables which are raised, not for themselves, but plowed in for a dressing of land?

199. Whether it was not an Irish professor who first opened the public schools at Oxford? Whether this island hath not been antiently famous for learning? And whether at this day it hath any better chance for being considerable?

200. Whether we may not with better grace sit down and complain, when we have done all that lies in our power to help ourselves?

201. Whether the gentleman of estate hath a right to be idle; and whether he ought not to be the great promoter and director of industry, among his tenants and neighbours?

202. Whether in the cantons of

Switzerland all under thirty years of age are not excluded from their great councils?

203. Whether Homer's compendium of education,

Μύθων τε φητὶν ἔμεναι, πρὸς τῶν τε ἔργων,

would not be a good rule for modern educators of youth? *Iliad ix.*

204. Whether in any order a good building can be made of bad materials? Or whether any form of government can make a happy state out of bad individuals?

205. What was it that Solomon compared to a jewel of gold in a swine's snout?

206. Whether the public is more concerned in any thing than in the procreation of able citizens?

207. Whether to the multiplying of human-kind, it would not much conduce, if marriages were made with good-liking?

208. Whether, if women had no

portions, we should then see so many unhappy and unfruitful marriages?

209. Whether the laws be not, according to Aristotle, a mind without appetite or passion? And consequently without respect of persons?

210. Suppose a rich man's son marries a poor man's daughter; suppose also that a poor man's daughter is deluded and debauched by the son of a rich man; which is most to be pitied?

211. Whether the punishment should be placed on the seduced or on the seducer?

212. Whether a promise made before God and man in the most solemn manner ought to be violated?

213. Whether it was Plato's opinion that, *for the good of the community, rich should marry with rich?* *de Leg.* l. 4.

214. Whether as seed equally scattered produceth a goodly harvest, even so an equal distribution of wealth doth not cause a nation to flourish?

215. Whence is it that Barbs and A-

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rabs are so good horses? And whether in those countries they are not exactly nice in admitting none but males of a good kind to their mares?

216. What effects would the same produce in families?

217. Whether the real foundation for wealth must not be laid in numbers, the frugality and the industry of the people? And whether all attempts to enrich a nation by other means, as raising the coin, stock-jobbing and such arts, are not vain?

218. Whether a door ought not to be shut against all other methods of growing rich, save only by industry and merit? And whether wealth got otherwise would not be ruinous to the public?

219. Whether the abuse of banks and paper-money is a just objection against the use thereof? And whether such abuse might not easily be prevented?

220. Whether national banks are not found useful in Venice, Holland and

Hamburgh? And whether it is not possible to contrive one that may be useful also in Ireland?

221. Whether the banks of Venice and Amsterdam are not in the hands of the public?

222. Whether it may not be worth while to inform ourselves in the nature of those banks? and what reason can be assigned, why Ireland should not reap the benefit of such public banks, as well as other countries?

223. Whether a bank of national credit, supported by public funds and secured by parliament, be a chimera or impossible thing; and if not, what would follow from the supposal of such bank?

224. Whether the currency of a credit so well secured would not be of great advantage to our trade and manufactures?

225. Whether the notes of such public bank would not have a more general circulation than those of private

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banks, as being less subject to frauds and hazards?

226. Whether it be not agreed that paper hath, in many respects, the advantage above coin, as being of more dispatch in payments, more easily transferred, preserved and recovered when lost?

227. Whether, besides these advantages, there be not an evident necessity for circulating credit by paper, from the defect of coin in this kingdom?

228. Whether it be rightly remarked by some, that as banking brings no treasure into the kingdom like trade, private wealth must sink as the bank riseth? and whether whatever causeth industry to flourish and circulate, may not be said to encrease our treasure?

229. Whether the ruinous effects of Mississippi, South-sea, and such schemes, were not owing to an abuse of paper-money or credit, in making it a means for idleness and gaming, instead of a motive and help to industry?

230. Whether the rise of the bank of Amsterdam was not purely casual, for the security and dispatch of payments? And whether the good effects thereof, in supplying the place of coin, and promoting a ready circulation of industry and commerce, may not be a lesson to us, to do that by design, which others fell upon by chance?

231. Whether plenty of small cash be not absolutely necessary for keeping up a circulation among the people; that is, whether copper be not more necessary than gold?

232. Whether that, which encreaseth the stock of a nation, be not a means of encreasing its trade? And whether that, which encreaseth the current credit of a nation, may not be said to encrease its stock?

233. Whether the credit of the public funds be not a mine of gold to England? And whether any step that should lessen this credit ought not to be dreaded?

234. Whether such credit be not the principal advantage that England hath over France? I may add, over every other country in Europe?

235. Whether by this the public is not become possessed of the wealth of foreigners as well as natives? And whether England be not in some sort the treasury of Christendom?

236. Whether as our current domestic credit grew, industry would not grow likewise? and if industry, our manufactures; and if these, our foreign credit?

237. Whether foreign demands may not be answered by our exports without drawing cash out of the kingdom?

238. Whether as industry increased, our manufactures would not flourish; and as these flourished, whether better returns would not be made from estates to their landlords, both within and without the kingdom?

239. Whether the sure way to supply people with tools and materials, and

to set them at work, be not a free circulation of money, whether silver or paper?

240. Whether in New-England, all trade and business is not as much at a stand, upon a scarcity of paper-money, as with us from the want of specie?

241. Whether it be certain, that the quantity of silver in the bank of Amsterdam be greater now than at first; but whether it be not certain that there is a greater circulation of industry and extent of trade, more people, ships, houses and commodities of all sorts, more power by sea and land?

242. Whether money, lying dead in the bank of Amsterdam, would not be as useless as in the mine?

243. Whether our visible security in land could be doubted? And whether there be any thing like this in the bank of Amsterdam?

244. Whether it be just to apprehend danger from trusting a national bank with power to extend its credit, to cir-

culate notes which it shall be felony to counterfeit, to receive goods on loans, to purchase lands, to sell also or alienate them, and to deal in bills of exchange, when these powers are no other than have been trusted for many years with the bank of England, although in truth but a private bank?

245. Whether the objection from monopolies and an over-growth of power, which are made against private banks, can possibly hold against a national one?

246. Whether the evil effects, which, of late years, have attended paper-money and credit in Europe, did not spring from subscriptions, shares, dividends and stock-jobbing?

247. Whether the great evils attending paper-money in the British plantations of America have not sprung from the over-rating their lands, and issuing paper without discretion, and from the legislators breaking their own rules in favour of themselves, thus sacrificing

the public to their private benefit? And whether a little sense and honesty might not easily prevent all such inconveniencies?

248. Whether the subject of free-thinking in religion be not exhausted? And whether it be not high time for our free-thinkers, to turn their thoughts to the improvement of their country?

249. Whether it must not be ruinous for a nation to sit down to game, be it with silver or with paper?

250. Whether, therefore, the circulating paper, in the late ruinous schemes of France and England, was the true evil, and not rather the circulating thereof without industry? And whether the bank of Amsterdam, where industry had been for so many years subsisted and circulated by transfers on paper, doth not clearly decide this point?

251. Whether there are not to be seen in America fair towns, wherein the people are well lodged, fed and clothed, without a beggar in their streets, at

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though there be not one grain of gold or silver current among them?

252. Whether these people do not exercise all arts and trades, build ships and navigate them to all parts of the world, purchase lands, till and reap the fruits of them, buy and sell, educate and provide for their children? Whether they do not even indulge themselves in foreign vanities?

253. Whether, whatever inconveniences those people may have incurred, from not observing either rules or bounds in their paper-money; yet it be not certain that they are in a more flourishing condition, have larger and better built towns, more plenty, more industry, more arts and civility, and a more extensive commerce, than when they had gold and silver current among them?

254. Whether a view of the ruinous effects of absurd schemes and credit mismanaged, so as to produce gaming and madness instead of industry, can be any just objection against a national

bank calculated purely to promote industry?

255. Whether a scheme for the welfare of this nation should not take in the whole inhabitants? And whether it be not a vain attempt, to project the flourishing of our protestant gentry, exclusive of the bulk of the natives?

256. Whether an oath, testifying allegiance to the king and disclaiming the pope's authority in temporals, may not be justly required of the Roman-catholics? And whether in common prudence or policy, any priest should be tolerated who refuseth to take it?

257. Whether there is any such thing as a body of inhabitants, in any Roman-catholic country under the sun that profess an absolute submission to the Pope's orders in matters of an indifferent nature, or that in such points do not think it their duty, to obey the civil government?

258. Whether since the peace of Utrecht, mass was not celebrated, and

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the sacraments administered in divers dioceses in Sicily, notwithstanding the Pope's interdict?

259. Whether a sum, which would go but a little way towards erecting hospitals for maintaining and educating the children of the native Irish, might not go far in binding them out apprentices to protestant masters, for husbandry, useful trades, and the service of families?

260. Whether there be any instance, of a people's being converted in a Christian sense, otherwise than by preaching to them and instructing them in their own language?

261. Whether catechists in the Irish tongue may not easily be procured and subsisted? And whether this would not be the most practicable means for converting the natives?

262. Whether it be not of great advantage to the church of Rome, that she hath clergy suited to all ranks of

men, in gradual subordination from cardinals down to mendicants?

263. Whether her numerous poor clergy are not very useful in missions, and of much influence with the people?

264. Whether in defect of able missionaries, persons conversant in low life, and speaking the Irish tongue, if well instructed in the first principles of religion, and in the Popish controversy, though for the rest on a level with the parish clerks, or the schoolmasters of charity-schools, may not be fit to mix with and bring over our poor illiterate natives to the established church? Whether it is not to be wished that some parts of our liturgy and homilies were publicly read in the Irish language? And whether, in these views, it may not be right to breed up some of the better sort of children in the charity schools, and qualify them for missionaries, catechists and readers?

265. Whether a 'squire possessed of land to the value of a thousand pounds

per annum, or a merchant worth twenty thousand pounds in cash, would have most power to do good or evil upon any emergency?

266. Whether the sea-ports of Galway, Limerick, Cork and Waterford are not to be looked on as keys of this kingdom; and whether the merchants are not possessed of these keys; and who are the most numerous merchants in those cities?

267. Whether a merchant cannot more speedily raise a sum, more easily conceal or transfer his effects, and engage in any desperate design with more safety than a landed man, whose estate is a pledge for his behaviour?

268. Whether a wealthy merchant bears not great sway among the populace of a trading city? And whether power be not ultimately lodged in the people?

269. Whether, as others have supposed an Atlantis or Eutopia, we also may

suppose an Hyperborean island inhabited by reasonable creatures?

270. Whether an indifferent person, who looks into all hands, may not be a better judge of the game than a party who sees only his own?

271. Whether there be any country in Christendom more capable of improvement than Ireland?

272. Whether we are not as far before other nations with respect to natural advantages, as we are behind them with respect to arts and industry?

273. Whether we do not live in a most fertile soil and temperate climate, and yet whether our people in general do not feel great want and misery?

274. Whether my countrymen are not readier at finding excuses than remedies?

275. Whether the wealth and prosperity of our country do not hang by a hair, the probity of one banker, the caution of another, and the lives of all?

276. Whether we have not been

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sufficiently admonished of this by some late events?

277. Whether a national bank would not at once secure our properties, put an end to usury, facilitate commerce, supply the want of coin, and produce ready payments in all parts of the kingdom?

278. Whether the use or nature of money, which all men so eagerly pursue, be yet sufficiently understood or considered by all?

279. What doth Aristotle mean by saying — *λῆρος εἶναι δοκεῖ τὸ νόμισμα. de Repub. l. ix. 9.*

280. Whether mankind are not governed by imitation rather than by reason?

281. Whether there be not a measure of limit, within which gold and silver are useful, and beyond which they may be hurtful?

282. Whether that measure be not the circulating of industry?

283. Whether a discovery of the

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richest gold mine, that ever was, in the heart of this kingdom, would be a real advantage to us?

284. Whether it would not tempt foreigners to prey upon us?

285. Whether it would not render us a lazy, proud and dastardly people?

286. Whether every man, who had money enough, would not be a gentleman? And whether a nation of gentlemen would not be a wretched nation?

287. Whether all things would not bear a high price? And whether men would not increase their fortunes without being the better for it?

288. Whether the same evils would be apprehended from paper-money under an honest and thrifty regulation?

289. Whether, therefore, a national bank would not be more beneficial than even a mine of gold?

290. Whether without private banks what little business and industry there is would not stagnate? But whether it be not a mighty privilege for a private

person, to be able to create a hundred pounds with the dash of his pen?

291. Whether the wise state of Venice was not the first that conceived the advantage of a national bank?

292. Whether the great exactness and integrity with which this bank is managed, be not the chief support of that republic?

293. Whether the bank of Amsterdam was not begun about one hundred and thirty years ago, and whether at this day, its stock be not conceived to amount to three thousand tons of gold, or thirty millions sterling?

294. Whether all payments of contracts for goods in gross and letters of exchange, must not be made by transfers in the bank books, provided the sum exceed three hundred florins?

295. Whether it be not owing to this bank, that the city of Amsterdam, without the least confusion, hazard or trouble, maintains and every day pro-

motes so general and quick a circulation of industry?

296. Whether it be not the greatest help and spur to commerce, that property can be so readily conveyed and so well seduced by a *compte en banc*, that is, by only writing one man's name for another's in the bank-book?

297. Whether at the beginning of the last century, those who had lent money to the public during the war with Spain, were not satisfied by the sole expedient of placing their names in a *compte en banc*, with liberty to transfer their claims?

298. Whether the example of those easy transfers in the *compte en banc*, thus casually erected, did not tempt other men to become creditors to the public, in order to profit by the same secure and expeditious method of keeping and transferring their wealth?

299. Whether this *compte en banc* hath not proved better than a mine of gold to Amsterdam?

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300. Whether that city may not be said to owe her greatness to the unpromising accident of her having been in debt more than she was able to pay?

301. Whether it be known that any state from such small beginnings, in so short a time, ever grew to so great wealth and power, as the province of Holland hath done? And whether the bank of Amsterdam hath not been the real cause of such an extraordinary growth?

302. Whether the success of those public banks, in Venice, Amsterdam and Hamburg, would not naturally produce in other states an inclination to the same methods?

303. Whether it be possible, for a national bank to subsist and maintain its credit, under a French government?

304. Whether our natural appetites, as well as powers, are not limited to their respective ends and uses? But whether artificial appetites may not be infinite?

305. Whether the simple getting of money, or passing it from hand to hand without industry, be an object worthy of a wise government?

306. Whether, if money be considered as an end, the appetite thereof be not infinite? But whether the ends of money itself be not bounded?

307. Whether the total sum of all other powers, be it of enjoyment or action, which belong to man, or to all mankind together, is not in truth a very narrow and limited quantity? But whether fancy is not boundless?

308. Whether this capricious tyrant, which usurps the place of reason, doth not most cruelly torment and delude those poor men, the usurers, stock-jobbers and projectors of content to themselves from heaping up riches; that is, from gathering counters, from multiplying figures, from enlarging denominations, without knowing what they would be at, and without having

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a proper regard to the use, or end, or nature of things?

309. Whether the *Ignis fatuus* of fancy doth not kindle immoderate desires, and lead men into endless pursuits and wild labyrinths?

310. Whether counters be not referred to other things, which so long as they keep pace and proportion with the counters, it must be owned the counters are useful; but whether beyond that to value or covet counters, be not direct folly?

311. Whether the public aim ought not to be, that mens industry should supply their present wants, and the overplus be converted into a stock of power?

312. Whether the better this power is secured, and the more easily it is transferred, industry be not so much the more encouraged?

313. Whether money, more than is expedient for those purposes, be not

upon the whole hurtful, rather than beneficial to a state?

314. Whether the promoting of industry should not be always in view, as the true and sole end, the rule and measure of a national bank? And whether all deviations from that object should not be carefully avoided?

315. Whether it may not be useful, for supplying manufactures and trade with stock, for regulating exchange, for quickening commerce, for putting spirit into the people?

316. Whether we are sufficiently sensible, of the peculiar security there is in having a bank, that consists of land and paper, one of which cannot be exported, and the other is in no danger of being exported?

317. Whether it be not delightful to complain? And whether there be not many who had rather utter their complaints than redress their evils?

318. Whether, if *the crown of the*

*wife be their riches\**, we are not the foolishlest people in christendom?

319. Whether we have not all the while great civil as well as natural advantages?

320. Whether there be any people, who have more leisure to cultivate the arts of peace, and study the public weal?

321. Whether other nations who enjoy any share of freedom, and have great objects in view, be not unavoidably embarrassed and distracted by factions? But whether we do not divide upon trifles, and whether our parties are not a burlesque upon politics?

322. Whether it not an advantage that we are not embroiled in foreign affairs, that we hold not the balance of Europe, that we are protected by other fleets and armies, that it is the true interest of a powerful people, from whom we are descended, to guard us on all sides?

323. Whether England doth not

\* Prov. xiv. 24

really love us and wish well to us, as bone of her bone, and flesh of her flesh? And whether it be not our part, to cultivate their love and affection all manner of ways?

324. What sea-ports or foreign trade have the Swisses; and yet how warm are those people and how well provided?

325. Whether there may not be found a people, who so contrive as to be impoverished by their trade? And whether we are that people?

326. Whether it would not be better for this island, if all our fine folk of both sexes were shipped off, to remain in foreign countries, rather than that they should spend their estates at home in foreign luxury, and spread the contagion thereof through their native land?

327. Whether our gentry understand or have a notion of magnificence, and whether for want thereof, they do not affect very wretched distinctions?

328. Whether there be not an art or

skill in governing human pride, so as to render it subservient to the public aim?

329. Whether the great and general aim of the public should not be to employ the people?

330. What right an eldest son hath to the worst education?

331. Whether mens counsels are not the result of their knowlege and their principles?

332. Whether there be not labour of the brains as well as of the hands, and whether the former is beneath a gentleman?

333. Whether the public be more interested, to protect the property acquired by mere birth, than that which is the immediate fruit of learning and virtue?

334. Whether it would not be a poor and ill-judged project to attempt to promote the good of the community, by invading the rights of one part thereof, or one particular order of men?

335. Whether there be a more wretched, and, at the same time, a more unpitied case, than for men to make precedents for their own undoing?

336. Whether to determine about the rights and properties of men by other rules than the law, be not dangerous?

337. Whether those men, who move the corner-stones of a constitution, may not pull an old house on their own heads?

338. Whether there be not two general methods whereby men become sharers in the national stock of wealth or power, industry and inheritance? And whether it would be wise in a civil society to lessen that share which is allotted to merit and industry?

339. Whether all ways of spending a fortune be of equal benefit to the public, and what sort of men are aptest to run into an improper expence?

340. If the revenues allotted for the encouragement of religion and learning

were made hereditary in the hands of a dozen lay lords and as many overgrown commoners, whether the public would be much the better for it?

341. Whether the church's patrimony belongs to one tribe alone; and whether every man's son, brother, or himself, may not, if he please, be qualified to share therein?

342. What is there in the clergy to create a jealousy in the public? Or what would the public lose by it, if every 'squire in the land wore a black coat, said his prayers, and was obliged to reside?

343. Whether there be any thing perfect under the sun? And, whether it be not with the world as with a particular state, and with a state or body-politic as with the human body, which lives and moves under various indispositions, perfect health being never or seldom to be found?

344. Whether, nevertheless, men should not in all things aim at perfecti-

on? And therefore, whether any wise and good man would be against applying remedies? But whether it is not natural to wish for a beneyolent Physician?

345. Whether the public happiness be not proposed by the legislature, and whether such happiness doth not contain that of the individuals?

346. Whether, therefore, a legislator should be content with a vulgar share of knowlege? Whether he should not be a person of reflection and thought, who had made it his study to understand the true nature and interest of mankind, how to guide mens humours and passions, how to incite their active powers, how to make their several talents co-operate to the mutual benefit of each other, and the general good of the whole?

347. Whether it doth not follow, that above all things a gentleman's care should be to keep his own faculties sound and entire?

348. Whether the natural phlegm of

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this island needs an additional stupifier?

349. Whether all spirituous liquors are not, in truth, opiates?

350. Whether our men of business are not generally very grave by fifty?

351. Whether all men have not faculties of mind or body, which may be employed for the public benefit?

352. Whether the main point be not to multiply and employ our people?

353. Whether hearty food and warm clothing would not enable and encourage the lower sort to labour?

354. Whether in such a soil as ours, if there was indstury, there could be want?

355. Whether the way to make men industrious, be not to let them taste the fruits of their industry? And whether the labouring ox should be muzzled?

356. Whether our landlords are to be told, that industry and numbers would raise the value of their lands, or that one acre about the Tholsel is with ten thousand acres in Conaught?

357. Whether our old native Irish are not the most indolent and supine people in Christendom?

358. Whether they are yet civilized, and whether their habitations and furniture are not more sordid than those of the savage Americans?

359. Whether it be not a sad circumstance to live among lazy beggars? And whether on the other hand, it would not be delightful to live in a country swarming, like China, with busy people?

360. Whether we should not cast about, by all manner of means, to excite industry, and to remove whatever hinders it? And whether every one should not lend a helping hand?

361. Whether vanity itself should not be engaged in this work? And whether it is not to be wished, that the finding of employment for themselves and others, were a fashionable distinction among the ladies?

362. Whether idleness be the mother or the daughter of spleen?

363. Whether it may not be worth while to publish the conversation of Isomachus and his wife in Xenophon, for the use of our ladies?

364. Whether it is true, that there have been, upon a time, one hundred millions of people employed in China, without the woollen trade, or any foreign commerce?

365. Whether the natural inducements of sloth are not greater in the Mogol's country than in Ireland; and yet whether in that suffocating and dispiriting climate, the Banyans are not all, men, women and children, constantly employed?

366. Whether it be not true, that the great Mogol's subjects might undersell us even in our own markets, and clothe our people with their stuffs and calicoes, if they were imported duty free?

367. Whether there can be a greater

reproach on the leading men and the patriots of a country, than that the people should want employment?

368. Whether much may not be expected from a biennial consultation of so many wise men about the public good?

369. Whether a tax upon dirt would not be one way of encouraging industry?

370. Whether it would be a great hardship, if every parish were obliged to find work for their poor?

371. Whether children, especially, should not be inured to labour betimes?

372. Whether there should not be erected, in each province, an hospital for orphans and foundlings at the expence of old batchelors?

373. Whether it be true, that in the Dutch work-houses, things are so managed, that a child, four years old, may earn its livelihood?

374. What a folly is it to build fine houses, or establish lucrative posts and

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large incomes, under the notion of providing for the poor?

375. Whether the poor grown up and in health need any other provision, but their own industry under public inspection?

376. Whether the poor-tax in England hath lessened, or encreased the number of the poor?

377. Whether work-houses should not be made at the least expence, with clay-floors and walls of rough stone, without plaistering, cieling, or glazing?

378. Whether it be an impossible attempt to set our people at work, or whether industry be a habit, which, like other habits, may by time and skill be introduced among any people?

379. Whether all manner of means should not be employed to possess the nation in general, with an aversion and contempt for idleness and all idle folks?

380. Whether it would be a hardship on people destitute of all things, if the public furnish them with necessa-

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ries which they should be obliged to earn by labour?

381. Whether other nations have not found great benefit from the use of slaves in repairing high-roads, making rivers navigable, draining bogs, erecting public buildings, bridges, and manufactures?

382. Whether temporary servitude would not be the best cure for idleness and beggary?

383. Whether the public hath not a right to employ those who cannot, or will not, find employment for themselves?

384. Whether all sturdy beggars should not be seized and made slaves to the public, for a certain term of years?

385. Whether he who is chained in a jail, or dungeon, hath not, for the time, lost his liberty? And if so, whether temporary slavery be not already admitted among us?

386. Whether a state of servitude, wherein he should be well worked, fed

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and clothed, would not be a preferment to such a fellow?

387. Whether criminals in the freest country may not forfeit their liberty, and repair the damage they have done the public by hard labour?

388. What the word servant signifies in the new testament?

389. Whether the view of criminals, chained in pairs and kept at hard labour, would not be very edifying to the multitude?

390. Whether the want of such an institution be not plainly seen in England, where the disbelief of a future state hardeneth rogues against the fear of death, and where, through the great growth of robbers and house-breakers, it becomes every day more necessary?

391. Whether it be not easier to prevent than to remedy, and whether we should not profit by the example of others?

392. Whether felons are not often spared, and therefore encouraged, by

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the compassion of those who prosecute them?

393. Whether many that would not take away the life of a thief, may not nevertheless be willing to bring him to a more adequate punishment?

394. Whether the most indolent would be fond of idleness, if they regarded it as the sure road to hard labour?

395. Whether the industry of the lower part of our people doth not much depend on the expence of the upper?

396. What would be the consequence, if our gentry affected to distinguish themselves by fine houses rather than fine clothes?

397. Whether any people in Europe are so meanly provided with houses and furniture in proportion to their incomes, as the men of estates in Ireland?

398. Whether building would not peculiarly encourage all other arts in the kingdom?

399. Whether smiths, masons, brick-

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layers, plaisterers, carpenters, joiners, tylers, plummers and glaziers, would not all find employment, if the humour of building prevailed?

400. Whether the ornaments and furniture of a good house do not employ a number of all sorts of artificers in iron, wood, marble, brass, pewter, copper, wool, flax, and divers other materials?

401. Whether in buildings and gardens, a great number of day-labourers do not find employment?

402. Whether by these means much of that sustenance and wealth of this nation which now goes to foreigners would not be kept at home, and nourish and circulate among our own people?

403. Whether as industry produce good living, the number of hands and mouths would not be encreased; and in proportion thereunto, whether there would not be every day more occasion for agriculture? And whether this arti-

cle alone would not employ a world of people?

404. Whether such management would not equally provide for the magnificence of the rich, and the necessities of the poor?

405. Whether an expence in building and improvements doth not remain at home, pass to the heir, and adorn the public? And whether any of those things can be said of claret?

406. Whether fools do not make fashions, and wise men follow them?

407. Whether, for one who hurts his fortune by improvements, twenty do not ruin themselves by foreign luxury?

408. Whether in proportion as Ireland was improved and beautified by fine seats, the number of absenters would not decrease?

409. Whether he who employs men in buildings and manufactures doth not put life in the country, and whether

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the neighbourhood round him be not observed to thrive?

410. Whether money circulated on the landlord's own lands, and among his own tenants, doth not return into his own pocket?

411. Whether every 'squire that made his domain swarm with busy hands, like a bee-hive or ant-hill, would not serve his own interest, as well as that of his country?

412. Whether a gentleman, who hath seen a little of the world, and observed how men live elsewhere, can contentedly sit down in a cold, damp, sordid habitation, in the midst of a bleak country, inhabited by thieves and beggars?

413. Whether on the other hand, a handsome seat amidst well-improved lands, fair villages, and a thriving neighbourhood, may not invite a man to dwell on his own estate, and quite the life of an insignificant faunterer about

town, for that of an useful country-gentleman?

414. Whether it would not be of use and ornament, if the towns throughout this kingdom were provided with decent churches, town-houses, work-houses, market-places and paved streets, with some order taken for cleanliness?

415. Whether if each of these towns were addicted to some peculiar manufacture, we should not find, that the employing many hands together on the same work was the way to perfect our workmen? And whether all these things might not soon be provided by a domestic industry, if money were not wanting?

416. Whether money could ever be wanting to the demands of industry, if we had a national bank?

417. Whether the fable of Hercules and the carter ever suited any nation like this nation of Ireland?

418. Whether it be not a new spectacle under the sun, to behold in such a

climate and such a soil, and under such a gentle government, so many roads untrodden, fields untilled, houses desolate, and hands unemployed?

419. Whether there is any country in Christendom, either kingdom or republic, depending or independent, free or enslaved, which may not afford us an useful lesson?

420. Whether the frugal Swisses have any other commodities but their butter and cheese, and a few cattle for exportation; whether, nevertheless, the single canton of Bern hath not in her public treasure two millions sterling?

421. Whether that small town of Bern, with its scanty, barren territory, in a mountainous corner, without seaports, without manufactures, without mines, be not rich by mere dint of frugality?

422. Whether the Swisses in general have not sumptuary laws, prohibiting the use of gold, jewels, silver, silk and

lace in their apparel, and indulging the women only to wear silk on festivals, weddings and public solemnities?

423. Whether there be not two ways of growing rich, sparing and getting? But whether the lazy spendthrift must not be doubly poor?

424. Whether money circulating be not the life of industry; and whether the want thereof doth not render a state gouty and inactive?

425. But, whether if we had a national bank, and our present cash (small as it is) were put into the most convenient shape, men should hear any public complaints for want of money?

426. Whether all circulation be not alike a circulation of credit, whatsoever medium (metal or paper) is employed, and whether gold be any more than credit for so much power?

427. Whether the wealth of the richest nations in Christendom doth not consist in paper, vastly more than in gold and silver?

428. Whether lord Clarendon doth not aver of his own knowlege, that the prince of Orange, with the best credit, and the assistance of the richest man in Amsterdam, was above ten days endeavouring to raise twenty thousand pounds in specie, without being able to raise half the sum in all that time? *See Clarendon's history, B. 12.*

429. Supposing there had been hitherto no such thing as a bank, and the question were now first proposed, whether it would be safer to circulate unlimited bills in a private credit, or bills to a limited value on the public credit of the community, what would men think?

430. Whether the maxim, *What is every body's business is no body's*, prevails in any country under the sun more than in Ireland?

431. Whether the united stock of a nation be not the best security? And whether any thing but the ruin of the state can produce a national bankruptcy?

432. Whether the total sum of the public treasure and wisdom all co-operating, be not most likely to establish a bank of credit, sufficient to answer the ends, relieve the wants, and satisfy the scruples of all people?

433. Whether London is not to be considered as the metropolis of Ireland? And whether our wealth (such as it is) doth not circulate through London and throughout all England, as freely as that of any part of his majesty's dominions?

434. Whether therefore it be not evidently the interest of the people of England, to encourage rather than oppose a national bank in this kingdom, as well as every other means for advancing our wealth, which shall not impair their own?

435. Whether it is not our interest to be useful to them rather than rival them; and whether in that case we may not be sure of their good offices?

436. Whether we can propose to

thrive, so long as we entertain a wrong-headed distrust in England?

437. Whether, as a national bank would increase our industry, and that our wealth, England may not be a proportionable gainer; and whether we should not consider the gains of our mother-country as some accession to our own?

438. Whether there be any difficulty in comprehending, that the whole wealth of the nation is in truth the stock of a national bank? And whether any more than the right comprehension of this be necessary to make all men easy with regard to its credit?

439. Whether the prejudices about gold and silver are not strong, but whether they are not still prejudices?

440. Whether paper doth not by its stamp and signature acquire a local value, and become as precious and as scarce as gold? And whether it be not much fitter to circulate large sums, and therefore preferable to gold?

441. Whether it doth not much import to have a right conception of money? And whether its true and just idea be not that of a ticket, entitling to power, and fitted to record and transfer such power?

442. Though the bank of Amsterdam doth very rarely, if at all, pay out money, yet whether every man possessed of specie be not ready to convert it into paper, and act as cashier to the bank? And whether, from the same motive, every monied man throughout this kingdom, would not be cashier to our national bank?

443. Whether we may not obtain that as friends, which it is in vain to hope for as rivals?

444. Whether in every instance by which we prejudice England, we do not in a greater degree prejudice ourselves?

445. Whether in the rude original of society, the first step was not the exchanging of commodities; the next a

substituting of metals by weight as the common medium of circulation; after this the making use of coin; lastly a further refinement by the use of paper with proper marks and signatures? And whether this, as it is the last, so it be not the greatest improvement?

446. Whether we are not in fact the only people, who may be said to starve in the midst of plenty?

447. Where can there be a worse sign than that people should quit their country for a livelihood? Though men often leave their country for health, or pleasure, or riches, yet to leave it merely for a livelihood; whether this be not exceeding bad, and sheweth some peculiar mismanagement?

448. Whether in order to redress our evils, artificial helps are not most wanted, in a land where industry is most against the natural grain of the people?

449. Whether, although the prepossessions about gold and silver have tak-

en deep root, yet the example of our colonies in America doth not make it as plain as day-light, that they are not so necessary to the wealth of a nation, as the vulgar of all ranks imagine?

450. Whether it be not evident that we may maintain a much greater inward and outward commerce, and be five times richer than we are, nay, and our bills abroad be of far greater credit, though we had not one ounce of gold or silver in the whole island?

451. Whether wrong-headed maxims, customs and fashions, are not sufficient to destroy any people which hath so few resources as the inhabitants of Ireland?

452. Whether it would not be an horrible thing, to see our matrons make dress and play their chief concern?

453. Whether our ladies might not as well endow monasteries as wear Flanders lace? And whether it be not true that Popish nuns are maintained by protestant contributions?

454. Whether England, which hath a free trade, whatever she remits for foreign luxury with one hand, doth not with the other receive much more from abroad? Whether, nevertheless, this nation would not be a gainer, if our women would content themselves with the same moderation, in point of expence, as the English ladies?

455. But whether it be not a notorious truth, that our Irish ladies are on a foot, as to dress, with those of five times their fortune in England?

456. Whether it be not even certain, that the matrons of this forlorn country send out a greater proportion of its wealth, for fine apparel, than any other females on the whole surface of this terraqueous globe?

457. Whether the expence, great as it is, be the greatest evil; but whether this folly may not produce many other follies, an entire derangement of domestic life, absurd manners, neglect of

duties, bad mothers, a general corruption in both sexes?

458. Whether the first beginning of expedients do not always meet with prejudices; and whether even the prejudices of a people ought not to be respected?

459. Whether a national bank be not the true philosopher's stone in a state?

460. Whether all regulations of coin should not be made, with a view to encourage industry and a circulation of commerce, throughout the kingdom?

461. Whether to oil the wheels of commerce, be not a common benefit? And whether this be not done by avoiding fractions and multiplying small silver?

462. Whether, all things considered, a general raising the value of gold and silver be not so far from bringing greater quantities thereof into the kingdom, that it would produce a direct contrary effect, inasmuch as less, in that case,

would serve, and therefore less be wanted? And whether men do not import a commodity in proportion to the demand or want of it?

463. Whether the lowering of our gold would not create a fever in the state? And whether a fever be not sometimes a cure, but whether it be not the last cure a man should choose?

464. Whether raising the value of a particular species would not tend to multiply such species, and to lessen others in proportion thereunto? And whether a much less quantity of cash in silver would not, in reality, enrich the nation more than a much greater in gold?

465. Whether, *ceteris paribus*, it be not true that the prices of things encrease, as the quantity of money encreaseth, and are diminished as that is diminished? And whether, by the quantity of money, is not to be understood the amount of the denominations, all contracts being nominal for pounds,

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shillings and pence, and not for weights of gold or silver?

466. Whether our exports do not consist of such necessaries as other countries cannot well be without?

467. Whether upon the circulation of a national bank more land would not be tilled, more hands employed, and consequently more commodities exported?

468. Whether silver and small money be not that which circulates quickest, and passeth through all hands, on the road, in the market, at the shop?

469. Whether all things considered, it would not be better for a kingdom that its cash consisted of half a million in small silver, than of five times the sum in gold?

470. Whether there be not every day five hundred lesser payments made for one that requires gold?

471. Whether Spain, where gold bears the highest value, be not the laziest, and China, where it bears the

lowest, be not the most industrious country in the known world?

472. Whether it be not evidently the interest of every state, that its money should rather circulate than stagnate?

473. Whether the principal use of cash be not its ready passing from hand to hand, to answer common occasions of the common people, and whether common occasions of all sorts of people, are not small ones?

474. Whether business at fairs and markets is not often at a stand and often hindered, even though the seller hath his commodities at hand, and the purchaser his gold, yet for want of change?

475. As wealth is really power, and coin a ticket conveying power, whether those tickets which are the fittest for that use, ought not to be preferred?

476. Whether those tickets which singly transfers small shares of power, and, being multiplied, large shares, are

not fitter for common use than those which singly transfer large shares?

477. Whether the public is not more benefited, by a shilling that circulates, than a pound that lies dead?

478. Whether six-pence once paid, be not as good as a shilling twice paid?

479. Whether the same shilling circulating in a village may not supply one man with bread, another with stockings, a third with a knife, a fourth with paper, a fifth with nails, and so answer many wants which must otherwise have remained unsatisfied?

480. Whether facilitating and quickening the circulation of power to supply wants, be not the promoting of wealth and industry among the lower people? And whether upon this the wealth of the great doth not depend?

481. Whether, without the proper means of circulation, it be not in vain, to hope for thriving manufactures and a busy people?

482. Whether four pounds in small

cash may not circulate and enliven an Irish market, which many four pound pieces would permit to stagnate?\*

483. Whether a man that could move nothing less than a hundred pound weight would not be much at a loss to supply his wants; and whether it would not be better for him to be less strong and more active?

484. Whether the natural body can be in a state of health and vigour, without a due circulation of the extremities, even in the fingers and toes? And whether the political body, any more than the natural, can thrive without a proportionable circulation through the minutest and most inconsiderable parts thereof?

485. If we had a mint for coining only shillings, six-pences and copper-money, whether the nation would not soon feel the good effects thereof?

\* In the year 1735, this country abounded with the large gold coins of Portugal, which, being over-rated, flowed in from all parts. But that evil is since remedied.

386. Whether the greater waste by wearing of small coins would not be abundantly overbalanced by their usefulness?

487. Whether it be not the industry of common people that feeds the state, and whether it be possible to keep this industry alive without small money?

488. Whether the want of this be not a great bar to our employing the people in these manufactures which are open to us, and do not interfere with Great-Britain?

489. Whether therefore such want doth not drive men into the lazy way of employing land under sheep-walk?

490. Whether the running of wool from Ireland can so effectually be prevented, as by encouraging other business and manufactures among our people?

491. Whatever commodities Great-Britain importeth, which we might supply, whether it be not her real interest

to import them from us rather than from any other people

492. Whether the apprehension of many among us (who for that very reason stick to their wool) that England may hereafter prohibit, limit, or discourage our linen trade, when it hath been once, with great pains and expence, thoroughly introduced and settled in this land, be not altogether groundless and unjust?

493. Whether it is possible for this country, which hath neither mines of gold, nor a free trade, to support, for any time, the sending out of specie?

494. Whether in fact our payments are not made by bills? And whether our foreign credit doth not depend on our domestic industry, and our bills on that credit?

495. Whether, in order to mend it, we ought not first to know the peculiar wretchedness of our state? And whether there be any knowing of this but by comparison?

496. Whether there are not single

market towns in England, that turn more money in buying and selling, than whole counties (perhaps provinces) with us?

497. Whether the small town of Birmingham alone doth not, upon an average, circulate every week, one way or other, to the value of fifty thousand pounds? But whether the same crown may not be often paid?

498. Whether any kingdom in Europe be so good a customer at Bourdeaux, as Ireland?

499. Whether the police and œconomy of France be not governed by wise councils? And whether any one from this country, who sees their towns, and manufactures, and commerce, will not wonder what our senators have been doing?

500. What variety and number of excellent manufactures are not to be met with throughout the whole kingdom of France?

501. Whether there are not every

where some or other mills for many uses, forges and furnaces for iron-work, looms for tapestry, glass-houses and so forth?

502. What quantities of paper, stockings, hats, what manufactures of wool, silk, linen, hemp, leather, wax, earthen-ware, brass, lead, tin, &c.?

503. Whether the manufactures and commerce of the single town of Lyons do not amount to a greater value, than all the manufactures, and all the trade of this kingdom taken together?

504. Whether in the anniversary fair at the small town of Beaucair upon the Rhone, there be not as much money laid out as the current cash of this kingdom amounts to?

505. Whether the very shreds shorn from woollen-cloth, which are thrown away in Ireland, do not make a beautiful tapestry in France?

506. Whether there be not French towns subsisted merely by making pins?

507. Whether the coarse fingers of

those very women, those same peasants, who one part of the year till the ground and dress the vineyards, are not another employed in making the finest French point?

508. Whether there is not a great number of idle fingers among the wives and daughters of our peasants?

509. Whether the French do not raise a trade from saffron, dying drugs and the like products, which may do with us as well as with them?

510. Whether we may not have materials of our own growth to supply all manufactures, as well as France, except silk, and whether the bulk of what silk, even France manufactures, be not imported?

511. Whether it be possible for this country to grow rich, so long as what is made by domestic industry, is spent in foreign luxury?

512. Whether our natural Irish are not partly Spaniards and partly Tartars; and whether they do not bear signatures

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of their descent from both these nations, which is also confirmed by all their histories?

513. Whether the Tartar progeny is not numerous in this land? And whether there is an idler occupation under the sun than to attend flocks and herds of cattle?

514. Whether the wisdom of the state should not wrestle with this hereditary disposition of our Tartars, and with a high hand introduce agriculture?

515. Whether once upon a time France did not, by her linen alone, draw yearly from Spain about eight millions of livres?

516. Whether the French have not suffered in their linen-trade with Spain, by not making their cloth of due breadth, and whether any other people have suffered, and are still likely to suffer through the same prevarication? \*

517. Whether the woollen-manufac-

\* Things, we hear, are in a way of being mended with us in this respect.

ture of England is not divided into several parts or branches, appropriated to particular places, where they are only, or principally manufactured; fine cloths in Somersetshire, coarse in Yorkshire, long ells at Exeter, saies at Sudbury, crapes at Norwich, linseys at Kendal, blankets at Whitney, and so forth?

521. Whether the united skill, industry and emulation of many together on the same work, be not the way to advance it? And whether it had been otherwise possible for England, to have carried on her woollen-manufacture to so great perfection?

522. Whether it would not on many accounts be right, if we observed the same course with respect to our linen-manufacture; and that diapers were made in one town or district, damasks in another, sheeting in a third, fine wearing linen in a fourth, coarse in a fifth, in another cambrics, in another thread and stockings, in others stamped linen, or

striped linen, or tickings, or dyed linen, of which last kinds there is so great a consumption among the sea-faring men of all nations?

523. Whether it may not be worth while, to inform ourselves of the different sorts of linen, which are in request among different people?

524. Whether we do not yearly consume of French wines about a thousand tun more than either Sweden or Denmark, and yet whether those nations pay ready money as we do?

525. Whether it be not a custom for some thousands of Frenchmen to go about the beginning of March into Spain, and having tilled the lands and gathered the harvest of Spain, to return home with money in their pockets about the end of November?

526. Whether of late years our Irish labourers do not carry on the same business in England, to the great discontent of many there? But whether we have not much more reason than the peo-

ple of England, to be displeased at this commerce?

527. Whether, notwithstanding the cash supposed to be brought into it, any nation is, in truth, a gainer by such traffic?

528. Whether the industry of our people employed in foreign land, while our own are left uncultivated, be not a great loss to the country?

529. Whether it would not be much better for us, if, instead of sending our men abroad, we could draw men from the neighbouring countries to cultivate our own?

530. Whether, nevertheless, we are not apt to think the money imported by our labourers to be so much clear gains to this country; but whether a little reflection, and a little political arithmetic, may not shew us our mistake?

531. Whether our prejudices about gold and silver are not very apt to infect or misguide our judgments and reasonings about the public weal?

532. Whether it be not a good rule whereby to judge of the trade of any city, and its usefulness, to observe whether there is a circulation through the extremities, and whether the people round about are busy and warm?

533. Whether we had not, some years since, a manufacture of hats at Athlone, and of earthen-ware at Arklow, and what became of those manufactures?

534. Why do we not make tiles, of our own, for flooring and roofing, rather than bring them from Holland?

535. What manufactures are there in France and Venice of gilt-leather, how cheap and how splendid a furniture?

536. Whether we may not, for the same use, manufacture diverse things at home, of more beauty and variety than wainscot, which is imported at such expence from Norway?

537. Whether the use and the fashion will not soon make a manufacture?

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538. Whether if our gentry used to drink mead and cyder, we should not soon have those liquors in the utmost perfection and plenty?

539. Whether it be not wonderful, that with such pastures and so many black cattle, we do not find ourselves in cheese?

540. Whether great profits may not be made by fisheries; but whether those of our Irish who live by that business, do not contrive to be drunk and unemployed, one half of the year?

541. Whether it be not folly to think an inward commerce cannot enrich a state, because it doth not encrease its quantity of gold and silver? And whether it is possible a country should not thrive, while wants are supplied, and business goes on?

542. Whether plenty of all the necessaries and comforts of life be not real wealth?

543. Whether Lyons, by the advantage of her midland situation and the

rivers Rhone and Sone, be not a great magazine, or mart for inward commerce? And whether she doth not maintain a constant trade with most parts of France, with Provence for oils and dried fruits, for wines and cloth with Languedoc, for stuffs with Champaign, for linen with Picardy, Normandy and Bretagne, for corn with Burgundy?

544. Whether she doth not receive and utter all those commodities, and raise a profit from the distribution thereof, as well as of her own manufactures, throughout the kingdom of France?

545. Whether the charge of making good roads and navigable rivers across the country, would not be really repaid by in inward commerce?

546. Whether as our trade and manufactures increased, magazines should not be established in proper places, fitted by their situation, near great roads and navigable rivers, lakes or canals, for the ready reception and distribution of all sorts of commodities, from and to

the several parts of the kingdom; and whether the town of Athlone, for instance, may not be fitly situate for such a magazine, or centre of domestic commerce?

547. Whether an inward trade would not cause industry to flourish, and multiply the circulation of our coin, and whether this may not do as well as multiplying the coin itself?

548. Whether the benefits of a domestic commerce are sufficiently understood and attended to, and whether the cause thereof be not the prejudiced and narrow way of thinking about gold and silver?

549. Whether there be any other more easy and unenvied method of encreasing the wealth of a people?

550. Whether we of this island are not from our peculiar circumstances determined to this very commerce above any other, from the number of necessities and good things that we possess within ourselves, from the extent and

variety of our soil, from the navigable rivers and good roads which we have or may have, at a less expence than any people in Europe, from our great plenty of materials for manufactures, and particularly from the restraints we lie under with regard to our foreign trade?

551. Whether annual inventories should not be published of the fairs throughout this kingdom, in order to judge of the growth of its commerce?

552. Whether there be not every year more cash circulated at the card-tables of Dublin, than at all the fairs of Ireland?

553. Whether the wealth of a country will not bear proportion to the skill and industry of its inhabitants?

554. Whether foreign imports that tend to promote industry should not be encouraged, and such as have a tendency to promote luxury should not be discouraged?

555. Whether the annual balance of

trade between Italy and Lyons be not about four millions in favour of the former, and yet, whether Lyons be not a gainer by this trade?

556. Whether the general rule, of determining the profit of commerce by its balance, doth not, like other rules, admit of exceptions?

557. Whether it would not be a monstrous folly to import nothing but gold and silver, supposing we might do it, from every foreign part to which we trade? And yet, whether some men may not think this foolish circumstance a very happy one?

558. But whether we do not all see the ridicule of the Mogol's subjects, who take from us nothing but our silver, and bury it under ground in order to make sure thereof against the resurrection?

559. Whether he must not be a wrong-headed patriot or politician, whose ultimate view was drawing money into a country and keeping it there?

560. Whether it be not evident, that not gold, but industry, causeth a country to flourish?

561. Whether it would not be a silly project in any nation to hope to grow rich by prohibiting the exportation of gold and silver?

562. Whether there can be a greater mistake in politics, than to measure the wealth of the nation by its gold and silver?

563. Whether gold and silver be not a drug where they do not promote industry? Whether they be not even the bane and undoing of an idle people?

564. Whether gold will not cause either industry or vice to flourish? And whether a country, where it floweth in without labour, must not be wretched and dissolute like an island inhabited by buccaniers?

565. Whether arts and virtue are not likely to thrive, where money is made a means to industry? But whether mo-

ney without this would be a blessing to any people?

566. Whether keeping cash at home, or sending it abroad, just as it most serves to promote industry, be not the real interest of any nation?

567. Whether commodities of all kinds do not naturally flow where there is the greatest demand? Whether the greatest demand for a thing be not where it is of most use? Whether money, like other things, hath not its proper use? Whether this use be not to circulate? Whether therefore there must not of course be money where there is a circulation of industry?

568. Whether it is not a great point to know what we would be at? And whether whole states, as well as private persons, do not often fluctuate for want of this knowledge?

569. Whether gold may not be compared to Sejanus's horse, if we consider its passage through the world, and the

fate of those nations which have been successively possessed thereof?

570. Whether means are not so far useful as they answer the end? And whether, in different circumstances, the same ends are not obtained by different means?

571. If we are a poor nation, abounding with very poor people, will it not follow, that a far greater proportion of our stock should be in the smallest and lowest species, than would suit with England?

572. Whether therefore, it would not be highly expedient, if our money were coined of peculiar values, best fitted to the circumstances and uses of our own country; and whether any other people could take umbrage at our consulting our own convenience, in an affair entirely domestic, and that lies within ourselves?

573. Whether every man doth not know, and hath not long known, that

the want of a mint causeth many other wants in this kingdom?

574. What harm did England sustain above three centuries ago, when silver was coined in this kingdom?

575. What harm was it to Spain, that her provinces of Naples and Sicily had all along mints of their own?

576. Whether it may not be presumed, that our not having a privilege, which every other kingdom in the world enjoys, be not owing to our own want of diligence and unanimity in soliciting for it?

577. Whether it be not the interest of England, that we should cultivate a domestic commerce among ourselves? And whether it could give them any jealousy, if our small sum of cash was contrived to go a little further, if there was a little more life in our markets, a little more buying and selling in our shops, a little better provision for the backs and bellies of so many forlorn

wretches throughout the towns and villages of this island?

578. Whether Great-Britain ought not to promote the prosperity of her colonies by all methods consistent with her own? And whether the colonies themselves ought to wish or aim at it by others?

579. Whether the remotest parts from the metropolis, and the lowest of the people, are not to be regarded as the extremities and capillaries of the political body?

580. Whether, although the capillary vessels are small, yet obstructions in them do not produce great chronical diseases?

581. Whether faculties are not enlarged and improved by exercise?

582. Whether the sum of the faculties put into an act, or in other words, the united action of a whole people doth not constitute the *momentum* of a state?

583. Whether such *momentum* be not the real stock or wealth of a state? and

whether its credit be not proportional thereunto?

584. Whether in every wise state the faculties of the mind are not most considered?

585. Whether the *momentum* of a state doth not imply the whole exertion of its faculties, intellectual and corporeal; and whether the latter without the former, could act in concert?

586. Whether the divided force of men acting singly, would not be a rope of sand?

587. Whether the particular motions of the members of a state, in opposite directions, will not destroy each other, and lessen the *momentum* of the whole; but whether they must not conspire to produce a great effect?

588. Whether the ready means to put spirit into this state, to fortify and increase its *momentum*, would not be a national bank, and plenty of small cash?

589. Whether that which employs

and exerts the force of a community deserves not to be well considered and well understood?

590. Whether the immediate mover, the blood and spirits, be not money, paper, or metal, and whether the soul or will of the community, which is the prime mover that governs and directs the whole, be not the legislature?

591. Supposing the inhabitants of a country quite sunk in sloth, or even fast asleep, whether upon the gradual awakening and exertion, first, of the sensitive and locomotive faculties, next of reason and reflection, then of justice and piety, the *momentum* of such country or state would not, in proportion thereunto, become still more and more considerable?

592. Whether that which in the growth is last attained, and is the finishing perfection of a people, be not the first thing lost in their declension?

593. Whether force be not of consequence, as it is exerted; and whe-

ther great force without great wisdom  
may not be a nuisance?

594. Whether the force of a child,  
applied with art, may not produce  
greater effects than that of a giant? And  
whether a small stock in the hands of a  
wise state, may not go further, and  
produce more considerable effects, than  
immense sums in the hands of a foolish  
one?

595. Whose fault is it if poor Ire-  
land still continueth poor?

## WORD to the WISE.

**B**E not startled, *Reverend Sirs*, to find yourselves addressed to by one of a different communion. We are indeed (to our shame be it spoken) more inclined to hate for those articles wherein we differ, than to love one another for those wherein we agree. But if we cannot extinguish, let us at least suspend our animosities, and forgetting our religious feuds, consider ourselves in the amiable light of countrymen and neighbours. Let us for once turn our eyes on those things, in which we have one common interest. Why should disputes about faith interrupt the duties of civil life? or the different roads we take to heaven, prevent our taking

the same steps on earth? Do we not inhabit the same spot of ground, breathe the same air, and live under the same government? Why then should we not conspire in one and the same design, to promote the common good of our country?

We are all agreed about the usefulness of meat and drink, and clothes, and without doubt, we all sincerely wish our poor neighbours were better supplied with them. Providence and nature have done their part; no country is better qualified to furnish the necessities of life, and yet no people are worse provided. In vain is the earth fertile, and the climate benign, if human labour be wanting. Nature supplies the materials, which art and industry improveth to the use of man, and it is the want of this industry that occasions all our other wants.

The public hath endeavoured to excite and encourage this most useful virtue. Much hath been done; but whe-

ther it be from the heaviness of the climate, or from the Spanish or Scythian blood that runs in their veins, or whatever else may be the cause, there still remains in the natives of this island a remarkable antipathy to labour. You, *Gentlemen*, can alone conquer their innate hereditary sloth. Do you then, as you love your country, exert yourselves.

You are known to have great influence on the minds of the people, be so good as to use this influence for their benefit. Since other methods fail, try what you can do. *Be instant in season, out of season, reprove, rebuke, exhort* \*. Make them thoroughly sensible of the sin and folly of sloth. Shew your charity in clothing the naked, and feeding the hungry, which you may do by the mere breath of your mouths. Give me leave to tell you, that no set of men upon earth, have it in their power to do good on easier terms, with more

\* Tim. ch. iv. ver. 2.

advantage to others, and less pains or loss to themselves. Your flocks are, of all others, most disposed to follow directions, and of all others, want them most; and indeed what do they not want?

The house of an Irish peasant is the cave of poverty; within, you see a pot and a little straw; without a heap of children tumbling on the dung-hill. Their fields and gardens are a lively counterpart of Solomon's description in the Proverbs: *I went, saith that wise king, by the field of the slothful, and by the vineyard of the man void of understanding, and lo! it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down\**. In every road the ragged ensigns of poverty are displayed you often meet caravans of poor, whole families in a drove, without clothes to cover, or bread to feed them, both

\* Prov. ch. xxiv. ver. 30. 31.

which might be easily procured by moderate labour. They are encouraged in this vagabond life by the miserable hospitality they meet with in every cottage, whose inhabitants expect the same kind reception in their turn, when they become beggars themselves; beggary being the last refuge of these improvident creatures.

If I seem to go out of my province, or to prescribe to those who must be supposed to know their own business, or to paint the lower inhabitants of this land in no very pleasing colours, you will candidly forgive a well meant zeal, which obligeth me to say things, rather useful than agreeable, and to lay open the sore in order to heal it.

But whatever is said must be so taken, as not to reflect on persons of rank and education, who are no way inferior to their neighbours; nor yet to include all even of the lowest sort, though it may well extend to the generality, of those especially in the western and south-

ern parts of the kingdom, where the British manners have less prevailed. We take our notions from what we see, mine are a faithful transcript from originals about me.

The Scythians were noted for wandering, and the Spaniards for sloth and pride; our Irish are behind neither of these nations from which they descend, in their respective characteristics. *Better is he that laboureth and aboundeth in all things, than he that boasteth himself and wanteth bread,* saith the son of Sirach; but so saith not the Irishman. In my own family a kitchen-wench refused to carry out cinders because she was descended from an old Irish stock. Never was there a more monstrous conjunction than that of pride with beggary; and yet this prodigy is seen every day in almost every part of this kingdom. At the same time these proud people are more destitute than Savages,

† Prov. ch. x. ver. 27

and more abject than Negros. The Negros in our plantations have a saying, *If Negro was not Negro, Irishmen would be Negro.* And it may be affirmed with truth, that the very Savages of America are better clad and better lodged than the Irish Cottagers throughout the fine fertile counties of Limerick and Tipperary.

Having long observed and bewailed this wretched state of my countrymen, and the insufficiency of several methods set on foot to reclaim them, I have recourse to your *Reverences*, as the *dernier resort*. Make them to understand that you have their interest at heart, that you persuade them or work for their own sakes, and that God hath ordered matters so, as that they, who will not work for themselves, must work for others. The terrors of debt, slavery, and famine should, one would think, drive the most slothful to labour. Make them sensible of these things, and that the ends of providence and order

of the world require industry in human creatures. *Man goeth forth to his work, and to his labour until the evening,* saith the Psalmist, when he is describing the beauty, order and perfection of the works of God\*. But what saith the slothful person? *Yet a little sleep, a little slumber, a little folding of the hands to sleep†.* But what saith the wise man? *So shall thy poverty come as one that travelleth, and thy want as an armed man\*\*.*

All nature will furnish you with arguments and examples against sloth; *go to the ant, thou sluggard,* cries Solomon. The ant, the bee, the beetle, and every insect but the drone, reads a lesson of industry to man. But the shortest and most effectual lesson is that of St. Paul: *If any man will not work, neither shall he eat††.* This command was enjoined the Thessalonians, and equally respects all Christians, and indeed all

\* Psal. civ. ver. 23. † Prov. ch. vi. ver. 10.

\*\* Prov. ch. vi. ver. 11.

†† 2. Thess. ch. iii. ver. 10.

mankind; it being evident by the light of nature, that the whole creation works together for good, and that no part was designed to be useless; as therefore the *idle man* is of no use, it follows that he hath no right to a subsistence. *Let them work*, saith the Apostle, *and eat their own bread*†; not bread got by begging, not bread earned by the sweat of other men; but their own bread, that which is got by their own labour. *Then shalt thou eat the labour of thine own hands*, saith the Psalmist; to which he adds, *happy shalt thou be, and it shall be well with thee*††; intimating, that to work and to enjoy the fruits thereof is a great blessing.

A slothful man's imagination is apt to dress up labour in a horrible masque; but, horrible as it is, idleness is more to be dreaded, and a life of poverty (its necessary consequence) is far more painful. It was the advice of Pythago-

† 2 Thess. ch. iii. ver. 12.

†† Psal. cxxviii. ver. 2.

ras, to *chuse* the best kind of life, for that use would render it agreeable, reconciling men even to the roughest exercise. By practice, pains become at first easy, and in the progress pleasant; and this is so true, that whoever examines things will find, there can be no such thing as a happy life without labour, and that whoever doth not labour with his hands, must in his own defence labour with his brains.

Certainly, planting and tilling the earth is an exercise not less pleasing and useful; it takes the peasant from his smoaky cabin into the fresh air, and the open field, rendering his lot far more desirable than that of the fluggard, who lies in the straw, or sits whole days by the fire.

Convince your people that not only pleasure invites, but necessity also drives them to labour. If you have any compassion for these poor creatures, put them in mind how many of them perished in a late memorable distress,

through want of that provident care against a hard season, observable not only in all other men, but even in irrational animals. Set before their eyes, in lively colours, their own indigent and sordid lives, compared with those of other people, whose industry hath procured them hearty food, warm clothes, and decent dwellings. Make them sensible what a reproach it is, that a nation that makes so great pretensions to antiquity, and is said to have flourished many ages ago in arts and learning, should in these our days turn out a lazy, destitute, and degenerate race.

Raise your voices, *Reverend Sirs*, exert your influence, shew your authority over the multitude, by engaging them to the practice of an honest industry, a duty necessary to all, and required in all, whether Protestants, or Roman catholics, whether Christians, Jews, or Pagans. Be so good, among other points, to find room for this, than

which none is of more concern to the souls and bodies of your hearers, nor consequently deserves to be more amply, or frequently insisted on.

Many and obvious are the motives that recommend this duty. Upon a subject so copious you can never be at a loss for something to say. And while by these means you rescue your countrymen from want and misery, you will have the satisfaction to behold your country itself improved. What pleasure must it give you to see these wild scenes, these naked ditches, and miserable hovels exchanged for fine plantations, rich meadows, well-tilled fields, and neat dwellings; to see people well fed, and well clad, instead of famished, ragged scare-crows; and those very persons tilling the fields that used to beg in the streets.

Neither ought the difficulty of the enterprise to frighten you from attempting it. It must be confessed a habit of industry is not at once introduced;

neighbour nevertheless will emulate neighbour, and the contagion of good example will spread as surely as of bad, though perhaps not so speedily. It may be hoped, there are many that would be allured by a plentiful and decent manner of life to take pains, especially when they observe it to be attained by the industry of their neighbours, in no sort better qualified than themselves.

If the same gentle spirit of sloth did not soothe our 'squires as well as peasants, one would imagine there should be no idle hands among us. Alas! how many incentives to industry offer themselves in this island, crying loud to the inhabitants for work! roads to be repaired, rivers made navigable, fisheries on the coasts, mines to be wrought, plantations to be raised, manufactures improved, and, above all, lands to be tilled and sowed with all sorts of grain.

When so many circumstances provoke and animate your people to labour, when their private wants, and

the necessities of the public, when the laws, the magistrates and the very country calls upon them, you cannot think it becomes you alone to be silent, or hindmost in every project for promoting the public good. Why should you, whose influence is greatest, be least active? Why should you, whose words are most likely to prevail, say least in the common cause?

Perhaps it will be said, the discouragements attending those of your communion are a bar against all endeavours for exciting them to a laudable industry. Men are stirred up to labour by the prospect of bettering their fortunes, by getting estates, or employments; but those who are limited in the purchase of estates, and excluded from all civil employments, are deprived of those spurs to industry.

To this it may be answered, that admitting these considerations do, in some measure, damp industry and ambition in persons of a certain rank, yet they

can be no let to the industry of poor people, or supply an argument against endeavouring to procure meat, drink, and clothes. It is not proposed, that you should persuade the better sort to acquire estates, or qualify themselves for becoming magistrates; but only that you should set the lowest of the people at work, to provide themselves with necessaries, and supply the wants of nature.

It will be alledged in excuse of their idleness, that the country people want encouragement to labour, as not having a property in their lands. There is small encouragement, say you, for them to build, or plant upon another's land, wherein they have only a temporary interest. To which I answer, that life itself is but temporary; that the case of our English and the original Irish is equal in this respect; and that the true Aborigines, or natural Irish, are noted for want of industry in improving even on their own lands, where-

of they have both possession and property.

How many industrious persons are there in all civilized countries, without any property in lands, or any prospect of estates, or employments? Industry never fails to reward her votaries. There is no one but can earn a little, and little added to little makes a heap. In this fertile and plentiful island, none can perish for want but the idle and improvident. None who have industry, frugality and foresight, but may get into tolerable if not wealthy circumstances. Are not all trades and manufactures open to those of your communion? Have you not the same free use, and may you not make the same advantage of fairs and markets as other men? Do you pay higher duties, or are you liable to greater impositions than your fellow subjects? And are not the public præmiums and encouragements given indifferently to artists of all communions? Have not, in fact,

those of your communion a very great share of the commerce of this kingdom in their hands? And is not more to be got by this than by purchasing estates, or possessing civil employments, whose incomes are often attended with large expences?

A tight house, warm apparel, and wholesome food, are sufficient motives to labour. If all had them, we should be a flourishing nation. And if those who take pains may have them, those who will not take pains are not to be pitied; they are to be looked on and treated as drones, the pest and disgrace of society.

It will be said, the hardness of the landlord cramps the industry of the tenant. But if rent be high, and the landlord rigorous, there is more need of industry in the tenant. It is well known that in Holland, taxes are much higher, and the rent both of land and houses far dearer than in Ireland. But this is no objection or impediment to the

industry of the people, who are rather animated and spurred on to earn a livelihood by labour, that is not to be got without it.

You will say, it is an easy matter to make a plausible discourse on industry, and its advantages; but what can be expected from poor creatures, who are destitute of all conveniences for exerting their industry, who have nothing to improve upon, nothing to begin the world with? I answer they have their four quarters, and five senses. Is it nothing to possess the bodily organs sound and entire? That wonderful machine the hand was it formed to be idle?

Was there but will to work, there are not wanting in this island either opportunities, or encouragements. Spinning alone might employ all idle hands, (children as well as parents) being soon learned, easily performed, and never failing of a market, requiring neither wit nor strength, but suited to all ages

and capacities. The public provides utensils, and persons for teaching the use of them; but the public cannot provide a heart and will to be industrious. These, I will not deny, may be found in several persons in some other parts of the kingdom, and where-ever they are found, the comfortable effects shew themselves. But seldom, very seldom, are they found, in these Southern people, whose indolence figureth a lion in the way, and is proof against all encouragement.

But you will insist, how can a poor man, whose daily labour goes for the payment of his rent, be able to provide present necessaries for his family, much less to lay up a store for the future? It must be owned, a considerable share of the poor man's time and labour goes towards paying his rent. But how are his wife and his children employed, or how doth he employ himself the rest of his time? The same work tires, but different works relieve. Where there

is a true spirit of industry, there will never be wanting something to do, without doors, or within by candle-light, if not by day-light. *Labor ipse voluptas*, saith the poet, and this is verified in fact.

In England, when the labour of the field is over, it is usual for men to betake themselves to some other labour of a different kind. In the Northern parts of that industrious land, the inhabitants meet, a jolly crew, at one anothers houses, where they merrily and frugally pass the long and dark winter evenings; several families by the same light, and the same fire, working at their different manufactures of wool, flax or hemp; company mean while mutually cheering and provoking to labour. In certain other \* parts, you may see, on a summer's evening, the common labourers sitting along the street of a town, or village, each at his own

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\* e. g. *Newport Pagnel in Buckinghamshire.*

door, with a cushion before him making bone-lace, and earning more in an evening's pastime, than an Irish family would in a whole day. Those people instead of closing the day with a game on greasy cards, or lying stretched before the fire, pass their time much more cheerfully in some useful employment, which custom hath rendered light and agreeable.

But admitting, for the various reasons above alleged, that it is impossible for our cottages to be rich, yet it is certain they may be clean. Now bring them to be cleanly, and your work is half done. A little washing, scrubbing, and rubbing, bestowed on their persons and houses, would introduce a sort of industry, and industry in any one kind is apt to beget it in another.

Indolence in dirt is a terrible symptom, which shews itself in our lower Irish more, perhaps, than in any people on this side the *Cape of Good Hope*. I

will venture to add, that look throughout the kingdom, and you shall not find a clean house inhabited by clean people, and yet wanting necessaries; the same spirit of industry that keeps folk clean, being sufficient to keep them also in food and raiment.

But alas! our poor Irish are wedded to dirt upon principle. It is with some of them a maxim, that the way to make children thrive is to keep them dirty. And I do verily believe, that the familiarity with dirt, contracted and nourished from their infancy, is one great cause of that sloth which attends them in every stage of life. Were children but brought up in an abhorrence of dirt, and obliged to keep themselves clean, they would have something to do, whereas they now do nothing.

It is past all doubt, that those who are educated in a supine neglect of all things, either profitable, or decent, must needs contract a sleepiness and indolence, which doth necessarily lead to

poverty, and every other distress that attends it. *Love not sleep*, cries Solomon, *lest thou come to poverty; open thine eyes and thou shalt be satisfied with bread*\*. It is therefore greatly to be wished, that you would persuade parents to inure their children betimes to a habit of industry, as the surest way to shun the miseries that must otherwise befall them.

An early habit, whether of sloth, or diligence, will not fail to shew itself throughout the whole course of a man's life. *Train up a child*, saith the wise man, *in the way he should go, and when he is old he will not depart from it*†. The first tincture often leaves so deep a stain as no after-thought or endeavour can wash out. Hence sloth in some minds is proof against all arguments and examples whatsoever, all motives of interest and duty, all impressions even of cold and hunger. This habit, rooted

\* Prov. ch. xx. ver. 13.

† Prov. ch. xxii. ver. 6.

in the child, grows up and adheres to the man, producing a general listlessness, and aversion from labour. This I take to be our great calamity.

For admitting that some of our 'squires and landlords are vultures with iron bowels, and that their hardness and severity is a great discouragement to the tenant who will naturally prefer want and ease, before want and toil; it must at the same time be admitted, that neither is the landlord, generally speaking, so hard, nor the climate so severe, nor the soil so ungrateful, as not to answer the husbandman's labour, where there is a spirit of industry; the want of which is the true cause of our national distress. Of this there are many evident proofs.

I have myself known a man, from the lowest condition of life, without friends or education, not knowing so much as to write or read, bred to no trade or calling, by pure dint of day-labour, frugality and foresight, to have grown wealthy, even in this island, and un-

der all the above-mentioned disadvantages. And what is done by one is possible to another.

In Holland a child five years old is maintained by its own labour; in Ireland many children of twice that age do nothing but steal, or encumber the hearth and dung-hill. This shameful neglect of education shews itself through the whole course of their lives, in a matchless sloth bred in the very bone, and not to be accounted for by any outward hardship, or discouragement whatever: it is the native colour, if we may so speak, and complexion of the people. Dutch, English, French, or Flemish, cannot match them.

Mark an Irishman at work in the field; if a coach, or horseman go by, he is sure to suspend his labour, and stand staring till they are out of sight. A neighbour of mine made it his remark in a journey from London to Bristol, that all the labourers, of whom he enquired the road, constantly answered

without looking up, or interrupting their work, except one who stood staring and leaning on his spade, and him he found to be an Irishman.

It is a shameful thing, and peculiar to this nation, to see lusty vagabonds strolling about the country, and begging without any pretence to beg. Ask them why they do not labour to earn their own livelihood, they will tell you, they want employment; offer to employ them, and they shall refuse your offer; or, if you get them to work one day, you may be sure not to see them the next. I have known them decline even the lightest labour, that of hay-making, having at the same time neither clothes for their backs nor food for their bellies.

A sore leg is an estate to such a fellow, and this may be easily got, and continued with small trouble. Such is their laziness, that rather than work they will cherish a distemper. This I know to be true, having seen more than

one instance, wherein the second nature so far prevailed over the first, that sloth was preferred to health. To these beggars who make much of their sores, and prolong their diseases, you cannot do a more thankless office than cure them, except it be to shave their beards, which conciliate a sort of reverence to that order of men.

It is indeed a difficult task to reclaim such fellows from their slothful and brutal manner of life, to which they seem wedded with an attachment that no temporal motives can conquer; nor is there, humanly speaking, any hopes they will mend, except their respect for your lessons, and fear of something beyond the grave, be able to work a change in them.

Certainly, if I may advise, you should in return for the lenity and indulgence of the government, endeavour to make yourselves useful to the public: and this will be best performed, by rousing your poor countrymen from

their beloved sloth. I shall not dispute the truth or importance of other points, but will venture to say, that you may still find time to inculcate this doctrine of an *honest industry*, and that this would by no means be time thrown away, if promoting your country's interest, and rescuing so many unhappy wretches of your communion from beggary, or the gallows, be thought worth your pains.

It should seem you cannot in your sermons do better than inveigh against idleness, that extensive parent of many miseries and many sins; idleness, the mother of hunger, and sister of theft; *Idleness, which*, the son of Sirach assures us, *teacheth many vices.*

< The same doctrine is often preached from the gallows. And indeed the poverty, nakedness, and famine, which idleness entaileth on her votaries, do make men so wretched, that they may well think it better to die than to live such lives. Hence a courage for all

villainous undertakings, which bringing men to a shameful death, do then open their eyes when they are going to be closed for ever.

If you have any regard (as it is not to be doubted) either for the souls or bodies of your people, or even for your own interest and credit, you cannot fail to inveigh against this crying sin of your country. Seeing you are obnoxious to the laws, should you not in prudence try to reconcile yourselves to the favour of the public; and can you do this more effectually, than by co-operating with the public spirit of the legislature, and men in power?

Were this but done heartily, would you but *be instant in season, and out of season, reprove, rebuke, exhort\**, such is the ascendent you have gained over the people, that we might soon expect to see the good effects thereof. We might hope *that our garners would be*

\* Tim. ch. iv. ver. 2.

*soon full, affording all manner of store, that our sheep would bring forth thousands, that our oxen would be strong to labour, that there would be no breaking in, nor going out, (no robbery, nor migration for bread,) and that there would be no complaining in our streets\*.*

It stands upon you to act with vigour in this cause, and shake off the shackles of sloth from your countrymen; the rather, because there be some who surmise, that yourselves have put them on. Right or wrong, men will be apt to judge of your doctrines by their fruits. It will reflect small honour on their teachers, if instead of honesty and industry, those of your communion are peculiarly distinguished by the contrary qualities, or if the nation, converted by the great and glorious St. Patrick, should above all others be stigmatized and marked out as good for nothing.

I can never suppose you so much

\* Psal. cxliv. ver. 13. 14.

your own enemies, as to be friends to this odious sloth. But were this once abolished, and a laudable industry introduced in its stead, it may perhaps be asked, Who are to be gainers? I answer, *Your Reverences* are like to be great gainers; for every penny you now gain, you would gain a shilling: you would gain also in your credit: and your lives would be more comfortable.

You need not be told, how hard it is to rake from rags and penury a tolerable subsistence: or how offensive to perform the duties of your function, amidst stench and nastiness; or how much things would change for the better, in proportion to the industry and wealth of your flocks. Duty as well as interest call upon you to clothe the naked, and feed the hungry, by persuading them to eat (in the Apostle's phrase) *their own bread*, or, as the Psalmist expresses it, *the labour of their own hands*. By inspiring your flocks with a love of industry, you will at once strike at the

root of many vices, and dispose them to practise many virtues. This therefore is the readiest way to improve them.

Consult your superiors. They shall tell you the doctrine here delivered is a sound catholic doctrine, not limited to Protestants, but extended to all, and admitted by all, whether Protestants or Roman Catholics, Christians or Mahometans, Jews or Gentiles. And as it is of the greatest extent, so it is also of the highest importance. St. Paul expressly saith, *That if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel,* 1 Tim. v. 8.

In vain then do you endeavour to make men orthodox in points of faith, if at the same time in the eyes of Christ and his apostles, you suffer them to be worse than infidels, than those who have no faith at all. There is something it seems worse than even infidelity; and to incite and stimulate you to put away that cursed thing from among you, is the design and aim of this address. The doctrine we recommend is an evident branch of the law of na-

ture; it was taught by prophets, inculcated by apostles, encouraged and enforced by philosophers, legislators, and all wise states, in all ages, and in all parts of the world. Let me therefore intreat you to exert yourselves, *to be instant in season, and out of season, rebuke, reprove, exhort.* Take all opportunities to drive the lion out of the way; raise your voices, omit no occasion, public or private, of awakening your wretched countrymen from their sweet dream of sloth.

Many suspect your religion to be the cause of that notorious idleness, which prevails so generally among the natives of this island, as if the Roman-Catholic faith was inconsistent with an honest diligence in a man's calling. But whoever considers the great spirit of industry that reigns in Flanders and France, and even beyond the Alps, must acknowledge this to be a groundless suspicion. In Piedmont and Genoa, in the Milanese and the Venetian state, and indeed throughout all Lombardy, how well is the soil cultivated, and what manufactures of silk, velvet, paper and other commodities flourish! The

king of Sardinia will suffer no idle hands in his territories. no beggar to live by the swear of another's brow; it has even been made penal at Turin, to relieve a strolling beggar. To which I may add, that the person whose authority will be of the greatest weight with you, even the Pope himself, is at this day endeavouring to put new life into the trade and manufactures of his country.

Though I am in no secret of the court of Rome, yet I will venture to affirm, that neither Pope, nor Cardinals, will be pleased to hear, that those of their communion are distinguished above all others, by sloth, dirt and beggary; or be displeased at your endeavouring to rescue them from the reproach of such an infamous distinction.

The case is as clear as the sun; what we urge is enforced by every motive that can work on a reasonable mind. The good of your country, your own private interest, the duty of your function, the cries and distresses of the poor, do with one voice call for your assistance. And if it is on all hands allowed to be right and just, if agreeable both to reason and

religion, if coincident with the views both of your temporal and spiritual superiors, it is hoped this address may find a favourable reception; and that a zeal for disputed points will not hinder your concurring to propagate so plain and useful a doctrine, wherein we are all agreed.

When a leak is to be stopped, or a fire extinguished, do not all hands co-operate without distinction of sect or party? Or if I am fallen into a ditch, shall I not suffer a man to help me out, till I have first examined his creed? Or when I am sick, shall I refuse the physic, because my physician doth, or doth not believe the Pope's supremacy?

*Fas est ab hoste doceri.* But in truth, I am no enemy to your persons, whatever I may think of your tenets. On the contrary, I am your sincere well-wisher. I consider you as my countrymen, as fellow-subjects, as professing belief in the same Christ. And I do most sincerely wish, there was no other contest between us but *Who shall most compleatly practise the precepts of him by whose name we are called, and whose disciples we all profess to be.*

*F I N I S.*

